

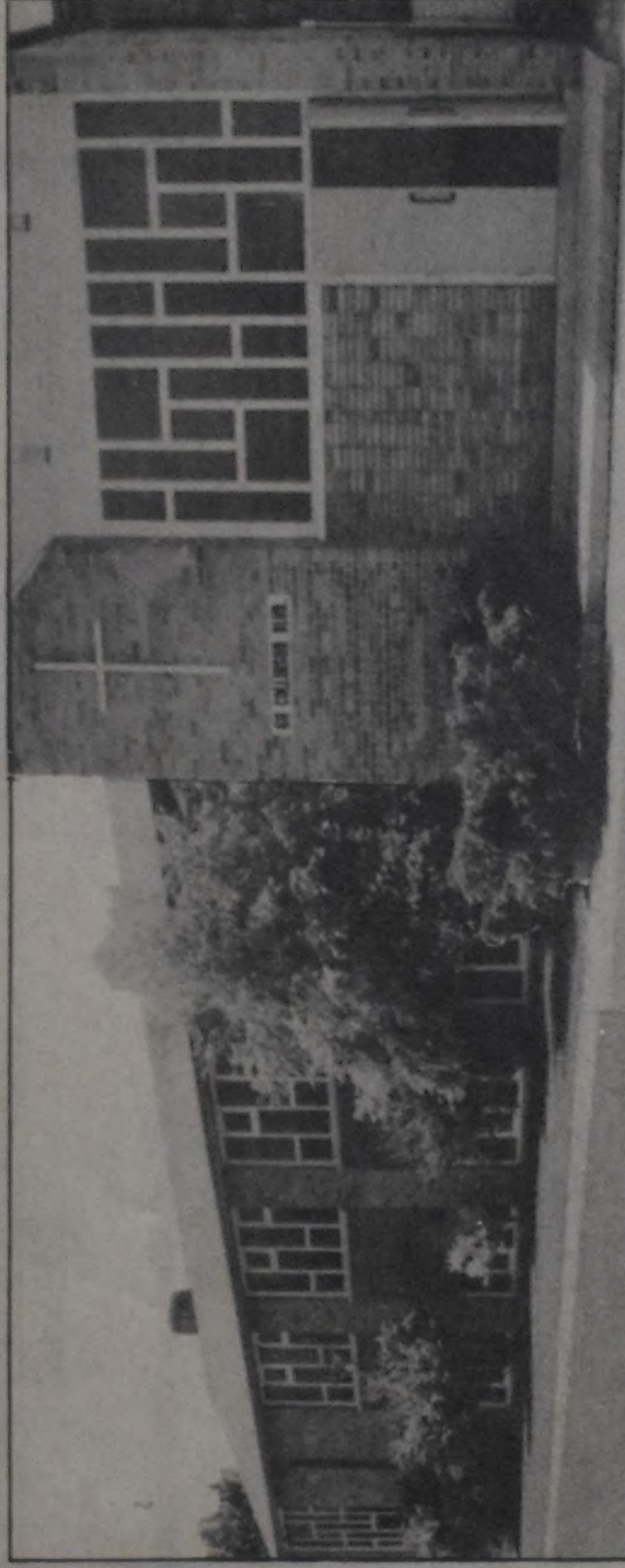
Ont. Alliance of Christ. Schools,
547 West 5th St.,
Hamilton, Ont.,
L9C 3P7

Sep.

Korean CRC pays cash for new church building



Rev. Yong-Chool Kim in front of multi-lingual sign; shedding our Dutchness



Newly purchased Christian Reformed Church for the First Korean Presbyterian Congregation.

Margaret Griffioen
C.C. Toronto staff

In April, the First Korean Presbyterian Congregation of the Christian Reformed Church in Toronto bought its own building after searching and raising funds for about seven years.

On June 20, the new church held its dedication service, at which time Dirk Jongkind was presented a plaque by Rev. Yong-Chool Kim which expressed the appreciation of the Korean Church for the help received from the First Christian Reformed Church of Toronto.

According to Rev. Kim: "The members of the church began eagerly saving money in 1976. The church also held three special offerings to raise funds for a building."

By the time the members of the building committee spotted an ad in the Toronto Star which told of the Collision Street building in North York, the church had raised \$350,000.

"The church cost \$370,000 and we were able to pay for it in cash," said Rev. Kim.

The building is 6,600 square feet and can seat around 300 people. It is only 20 years old and was built by the

United Church and later owned by the Jewish church who sold it to the Korean community.

"Even now the space is almost too small," said Rev. Kim, "We have 200 adult members as well as over 130 children."

As well as paying for the church building in cash, the members donated over \$30,000 in office equipment and in an organ and two pianos.

The church has 37 deacons and deaconesses and four elders, as well as a Sunday School director.

Rev. Kim has been with the church since it began in 1973 under the guidance of Rev. Ken Verhulst who was in charge of the Lighthouse. Rev. Kim came directly from Korea. The Korean church is part of Classis Toronto of the Christian Reformed church.

"We have two services a week. One on Sunday morning at 11 a.m. and one on Friday evening at 7:30 after which we have an overnight prayer meeting," said Rev. Kim.

The members of the church say that God has blessed them in their search for a building and are very thankful that they were able to pay for it in cash and now have a place to worship.

An Editorial

Worked for seven years to obtain prize

It seems almost biblical, like Jacob working for Rachel. The First Korean Presbyterian Congregation of the Christian Reformed Church (that is its official name) which is situated in Toronto finally has its own place of worship and fellowship.

The 200 adult members saved and gave to the church for the past seven years, not only for their regular church support but also in a special building fund.

When they were ready to buy an existing church structure, they had \$350,000 in the bank and they were able to pay cash for the building. Not only that, but the members donated a further \$30,000 in office equipment and musical instruments.

It is not extraordinary for a family to save a few thousand dollars to buy a new family car, but it is unusual for a congregation to have seven years of patience and of saving so that it can pay cash for their church building.

rather than borrowing it from a bank or credit union.

Most congregations, as soon as they are instituted, make plans to build almost immediately. They want their own place of worship. The money usually comes later ... much later through a 30-year mortgage at the bank.

One wonders if the love for the church by the members of the First Korean Presbyterian Congregation was as strong as Jacob's love for Rachel. Genesis 29 says: "And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her."

The similarity between the biblical account of the seven years of work and that of the Korean congregation's seven years of saving does not end with the "Rachel story."

As you know, Jacob received Leah as his wife and he had to work yet

another seven years to fulfill his dream of having Rachel as his bride.

The account of the Korean Presbyterian Congregation's fund-raising efforts indicates that the church is just big enough to meet their current needs. Members of the congregation may well have to save yet another seven years to be able to build a suitable addition to their current place of worship.

By saving up to buy their church building, and by having the patience to do so, the Korean congregation was able to save thousands of dollars annually in interest alone if they had to borrow the full amount from the bank.

The approach by the Korean congregation is one of basic stewardship of money and it offers a lesson in economics to each congregation within the various Reformed denominations — if you can't pay for it, don't buy it. High mortgage rates (18% currently make such a policy imperative today.

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Viewpoint

Dream for a Christian community

We sat around tables in the Christian school gymnasium for a potluck supper. There were about two hundred of us. The mood was informal and congenial. We ate together and enjoyed each other's company.

I looked around. I know these people. I understood something of the ingredients that held this community together. My wife whispered, "Look, Ann is here, nice..." Earlier that week we had visited with her and her husband Bill. They were going through hard times. There had been moments of silence as if they struggled to get at the heart of their problems. Then Ann had said, slowly, "If only I wouldn't be so tired and depressed." Now at the table she smiled bravely, tending her little boys, looking momentarily at her husband as he responded in kind to some teasing remark from his neighbour across the table. They laughed together. A gymnasium full of voices and fun, people calling out greetings to new arrivals, people comfortable with each other, the easygoing celebration of belonging...

Tomorrow those people would carefully thread their way through life again. The businessman who knew that he was overextended, the widow lady unprepared for the empty chapter in her life, a parent powerless in a child's predicament, a married couple fretting about mutual misgivings, people searching, trying, failing, hoping.

Life is a road, I said to myself. Every time we stand at a fork in the road, we make a choice, and can't retrace our steps. What do we expect of life? Why

are we here? What do we treasure?

I looked around and saw the faces of the people who have come to mean so much to me. I had seen one of them the day before in his office. As he leaned over his desk I had noticed beads of sweat on his head. I asked, "It is hard to be in business these days, isn't it?" The question had seemed to confuse him for a moment. He looked up and said, "I built it up from the ground, couldn't do anything else I guess, but it takes a lot to keep things going."

I thought of my own life. I told myself that it was a good life. Marriage, family, health, work, the people, and one day heaven. Then suddenly I asked myself: do you need this summary as a reassurance of happiness that you don't really experience? Did I really enjoy the routine? Somewhere, deep inside of me is a picture of the ideal life.

I must admit that I seldom succeed in living one day of the ideal life. The phone's incessant ringing, kids who must be picked up across town, the dryer that has broken down, and, at any rate, even on ideal days I don't seem to have the capacity to be



Louis Tamminga

Editorial

completely happy. Is that what my life was meant to be: put out lit fires, run myself ragged, tie up loose ends?

But what of it, anyway? I pushed these thoughts from my mind. Tomorrow will be another day. Did I dare to hope for a better tomorrow? Did I dare to nurture the longing for a deeper ideal and spend my time on something truly worthwhile? If I give up on the ideal, I don't accept myself as full. And if I don't accept myself as full, I cannot accept my neighbour. And if I don't have a neighbour I don't have a community. And if I don't have a community I don't have life.

I once met a man who had been held for several years in an East European concentration camp. "You think a lot in the camp," he said, "There grew in my mind a very clear picture of what kind of life I would lead when I would return home. I would take time for my wife, my children, my people. Every hour in their presence would be special." Then he added, "The years in the camp taught me how to live with my people."

The ideal life is not the easy life, not the well-appointed life, not even the harmonious life. We must not avoid

Old Cal talks about ships and vineyards



Keith Knight

View from a loft

system was generally considered more of a hindrance than a blessing to local drivers. Bridges over the canal would often spend more time up than down during the peak shipping season.

"I was born and raised on that farm right across over there," said Old Cal, pointing to vineyards across the water. "I built a tree-house in that big elm over there at the back of our field and I used to spend hours up there, just watching the sailties and takers go by."

He stood there for a moment, back straight, inhaling the humid air in deep, deliberate breaths. "Wonder if that tree-house is still there?", he whispered to himself.

"Let's take a ride out to that farm in my car one of these days to find out," I offered.

16 then. Them was rough times. But I always saw to it that we'd all get to the church on Sundays.

"I've been a church man my whole life and now I even live in one!", he exclaimed, letting out a belly full of laughter. His whole body shook when he laughed and I was sure that he might literally laugh himself to death one of these days by falling off the rock into the 50-foot-deep canal.

"Say, I've gotta get back," I told Old Cal. "I've got a meeting in the church in five minutes."

His facial expression changed; the sparkle left his eyes and deep frowns were burlied in his forehead. He leaned on his walking stick, bent over toward me, and said: "You're not goin' to have me thrown out of the loft are ya?"

"Of course not," I assured him. "You'll become our resident philosopher. The church has never kicked anyone out because he spent too much time in church."

His belly laugh returned and so did his sparkle. "Be off with ya then," he shooped, pointing his cane in the direction of the church.

He returned to his rock and his mind drifted back to a different time.

Rev. Tamminga is communications secretary with Christian Reformed World Missions.

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Letters

Institute is not theological school

Dear Sir:
Many very helpful letters written by readers of Calvinist Contact to

legislators in Ontario about Bill 137's potential impact on the Institute for Christian Studies are receiving responses which are misleading.

Letters we have seen from M.P.P.s to their constituents contain statements prepared by the Ministry of Colleges and Universities which give a false impression of the situation of the Institute. I would like people to know the true situation so that they will be able to interpret the letters they receive.

One of the standard letters says that the Institute is able to apply for a charter to give theological degrees or degrees in religious studies. We have told the Minis-

try many times that the Institute is not a theological school and that theological degrees would be misleading and mislabelling.

Our neighbours at the Toronto School of Theology have told us that we are not a theological school and they could not accept the Institute into their fraternity.

Further, theological schools need to be accredited by the Association of Theological Schools (ATS), but the ATS has written us that we cannot be accredited by them because our program does not include pastor training. The offer from Queen's Park of theological degrees makes us appear to be stubborn and unreasonable, but we are not able to accept their offer to grant theological degrees.

The other argument used in letters we have seen is that the Institute has been unwilling to

accept affiliation with a university and is unwilling to be under the academic supervision of a university Senate. This argument is totally false. We have tried very hard to achieve affiliation with a number of universities, but no university has been willing even to talk seriously with us about affiliation.

The Ministry has given us some help with affiliation, but not even that has made a university receptive. And the problem is not that we have been unwilling to be subject to a university Senate or other academic body — though that has its hazards, as the people at Redeemer College also know from their explorations of affiliation. But we have never hesitated on the matter of academic supervision.

People in high places are often

Remain alert to totalitarian regimes

Dear Sir:
Re: the debate about nuclear arms: the Scriptures are clear in calling us to trust in the Lord and not in our armaments. I am nonetheless troubled when we on that basis are told that we need not fear totalitarian regimes. I am not reassured at all by the argument that Christians and the church have survived, for example, in the Soviet Union or China.

It seems to me that this kind of reasoning entails a flight from the hard political realities of our time into the realm of a spiritualized, fictional world. Professor Herman N. Ridderbos warns against just this kind of withdrawal. (See "In het Spanningsveld van geloof en politiek," *Christen Democratische Verkenningen*, 0/81).

In a similar vein, the late Dr. Hendrik Algra takes issue with

more, it seems to me that this interpretation minimizes the terrible plight of millions who did not theorize or "philosophize" about armaments and dictatorship but experienced in practice the life-destroying evil of political regimes masterminded by men who fear neither God nor man.

I for one think it necessary to keep alert to the terrible evil of totalitarian regimes rampant in a large part of the world, and to the need for defending ourselves against them. This should not be interpreted as a lack of trust in the Lord, any more than our turning to a doctor (in case of sickness) or to the police (for protection against crime) would automatically be evidence of a lack of faith.

Harry Antonides,
Willowdale, Ont.

Afraid of the world

Dear Sir:
Although Mr. Van Dyk states that he had "hoped to ignore Larson's book", I, for one, appreciated his timely and knowledgeable remarks.

Mr. Van Dyk has cut to the heart of the matter which is the saddening picture of Christians splitting into camps on issues of this sort. As was pointed out by Mr. Van Dyk, the Devil can genuinely profit from such divisiveness in the body of Christ.

It would benefit many of us to remember that on the Last Day we will be judged on what we believed concerning Jesus Christ not on what we believed concern-

ing rock music, women in office etc. In the meantime, a fearful preoccupation with the world's impact on us can lead to a

Besselsen dies suddenly

Dear Sir:
While I had the honour and joy of working for Christian Schools International in Grand Rapids during the earlier part of July, we were shocked to learn of the sudden passing away of Professor Gill Besselsen of Calvin College.

I had mailed you a number of "Skylights" earlier in June, one

of which made reference to Dr. Besselsen as a Christian and a fine educator.

How fitting it was that the Lord led you to publish this Skylight in Calvinist Contact on exactly the day of Dr. Besselsen's funeral.

Our loss is heaven's gain.
William R. Rang,
Dunnville, Ont.

able to put down the average person with something that sounds convincing but really misses the mark. But don't blame the M.P.P.s. They ask the Minister for an explanation, and they get a reasonable-sounding statement which they pass on as a service to their constituents. It would be very good for people to write their M.P.P. to correct their misinformation.

The problem lies with the source. We are working on that, and believe that an honest difference of viewpoint (world and life

view) does not need to result in misleading information.

Our deepest thanks to all whose letters, phone calls, prayers and donations continue to support us. We are engaged in a religious struggle, a struggle against "principalities and powers" (Eph. 6:12). Beware that what happens today in college and university education could happen tomorrow at the elementary and high school level.

Robert E. VanderVennen,
Institute for Christian Studies,
Toronto, Ont.

Trust God, not nuclear weaponry

Dear Sir:

In reply to the letter of Mr. J. Eisen (July 16), I would like to write that I am not misinformed, I am not a communist and I don't consider myself naive. I am a Christian who loves God, who loves life and who catches herself time and time again admiring the beauty of God's creation.

When I think of the task God has given us, to take care of His creation, I can not believe that it includes the production of huge amounts of nuclear weapons which can destroy the whole creation in less than a day. I see this as an insult to the Creator

and His creation.

Furthermore, I cannot see how we can follow the commandment "to love even our enemies" when we arm ourselves to our teeth. Is this an example of Christian love? In so many areas of our life we say that we trust God. When it comes to "fighting" communism we put our trust in nuclear weapons. I believe then when we follow God's commandments, we have no need for nuclear weapons. God will take care of our enemies Himself. He is the only one who can protect us.

Annemarie Bosker,
Cambridge, Ont.

About self-appointed prophets

Dear Sir:

re: "Getting turned off by the radio." I have, so far, never written in on any article in C.C. Not because I always agreed with what was said, but this time the spirit of strife came out so strong, I just have to react.

Why are you constantly trying to condemn someone else's "way" of bringing Jesus as personal Saviour, even with talks or sermons on the rapture? Jesus is always brought in these messages; His Word is used, and His Spirit does the rest in people's lives, not any self-appointed prophet or even a "leading Christian Reformed person".

Remember that jealousy is usually the reason in such matters (Mark 9:38-41). In spite of us, as well as others, Jesus is bringing people in contact with His good news.

Please let us not forget to look in the mirror of self-examination and never try to make it look as if we have "The Perfect Denomination" because if that were the case, I have spoiled it already by being a member of it.
The time will come that the

airwaves will be silenced on "The Good News", but I do hope and pray that not only these self-proclaimed prophets will come the opposing voice, but also from the denomination of which I am a member, and that we are not already comfortably settling in the opposing fields, the devil's.

Mrs. Josi Zellstra,
Victoria, BC

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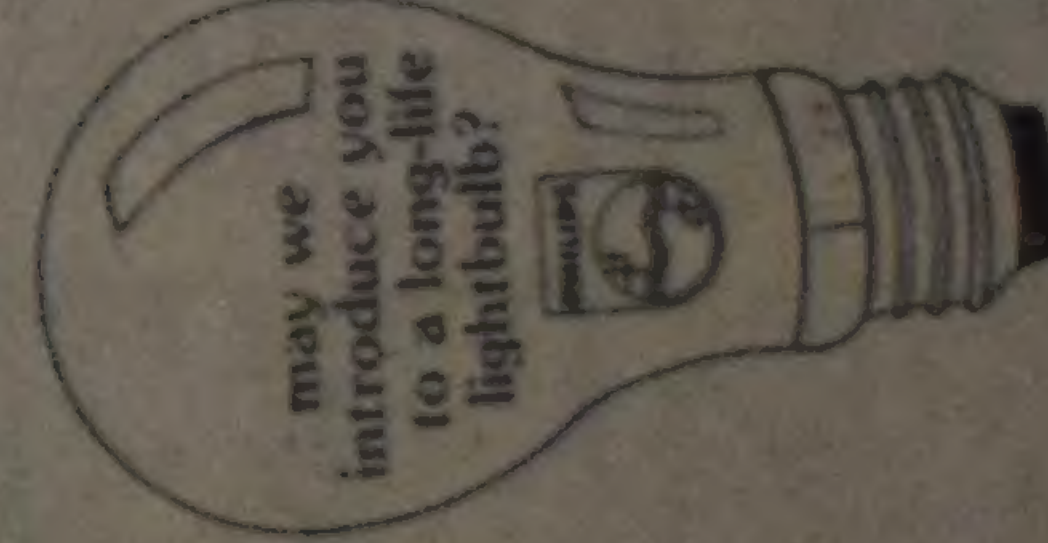
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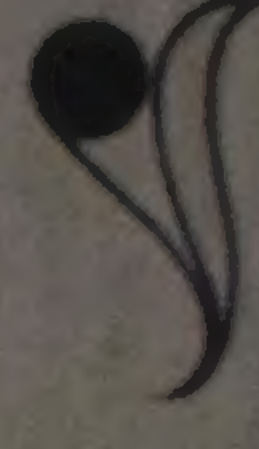
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Church

Press Parade

Church education with a family concept

The consistory dealt with various proposals from the education committee regarding family Sunday school and Children's Time during the worship service.

Consistory recognized the need for continued education in the life of our church members. Realizing that education can occur in a variety of ways, consistory endorses the family Sunday school concept

as a primary avenue for this educational ministry in our church.

Although we recognize the legitimacy of the complaints regarding Children's Time during the morning worship service, we wish to maintain the Children's Time. However, the children will stay in the pews and will, therefore, not cause any disruption. The Children's Time will be limited to about 5 minutes.

There are a number of reasons for the decision: Consistory believes there is a definite need for continuing education in the Christian world view among the adults. There is a lack of understanding about the relationship

Pastoral Pondering

The day that the Lord has made

This past week I received a poem from a member of our congregation who is very concerned about the lack of spiritual zeal and real love for the things of the Lord and for the Word, and the house and the worship of the Lord as that is evidenced by the lack of attendance by still so many in the evening worship services. The first of the verses follows: No empty pews: If we knew next Sunday evening/At exactly five to ten (or 7:20 p.m.)/That for sure the Lord of Glory/Would be coming back again/There would be a lot of changes/When we all found out the news/And next Sunday in the churches/There would be no empty pews! — (Wait Huntley).

We may not take the worship services lightly, for it is there and then that the Lord himself calls us to worship him, to meet with his people, and to be taught and upbuilt in our Christian walk of faith.

God's Word tells us, "Let us not give up the habit of meeting together, as some are doing. Instead let us encourage one another, all the more since you see that the Day of the Lord is coming near" (Heb. 10:25).

The Lord God said through Moses, "You have six days in which to do your work, but remember that the seventh day, the Sabbath, is a day of rest. On that day do not work, but gather for worship. The Sabbath belongs to the Lord, no matter where you live" (Lev. 23:3).

No, congregational worship is not optional. Yes, it must be done in the right spirit. No, just because we are in church doesn't mean everything is great spiritually. But yes, when people do not gladly take the opportunities to worship and learning on the day he has set aside for exactly that purpose, certainly something must be sadly missing in our relationship with one loving God and Saviour who gave his life for us. And no, substituting family togetherness or worship in nature is not an obedient substitute.

Why not resolve right now to obey our God and develop habits on his day that are spiritually upbuilding and truly God-glorifying.

Rev. Phil Stel,
Maranatha Chr. Ref. Church,
York, ON

Test your faith by your involvement

Have you ever:

	Yes	No
Invited a new brother/sister home for dinner	_____	_____
told your minister how much you appreciate him	_____	_____
volunteered for a church project before being asked	_____	_____
personally thanked your child's Sunday school teacher?	_____	_____
visited a sister/brother in the hospital?	_____	_____
visited an invalid or shut-in brother or sister?	_____	_____
independently given money to a sister/brother in need? (not through an offering)	_____	_____
babysat for a sister's/brother's kids free of charge	_____	_____
asked about, or offered, to help your minister solve his problems?	_____	_____
tried to end a quarrel or misunderstanding between two brothers or sisters?	_____	_____
apologized first when disension arose between you and a sister/brother?	_____	_____

Bethel Chr. Ref. Church,
Newmarket, ON

between the facts of the gospel and its meaning for personal and communal life. Continuing the family concept means great unity to the entire educational program of the church. Children are part of the covenant of grace and they are important in the church. Children's Time addresses them at their own level. Family visiting will stress the importance of training children in the way of the Lord, at home, church and school.

Maranatha Chr. Ref. Church,
Calgary, AB

Alberta program for the handicapped gets government support

Praise be to God for his blessings! The Rehoboth Christian Association of Alberta was granted a \$200,000 operational grant from the Alberta Department of Social Service for use in the residential program. The contract was signed and the announcement made at the Annual Open House celebration on Saturday, June 5th. The grant will be received in quarterly payments with the first installment expected by August 1, 1982. The Board and Administration wishes to express its sincerest appreciation to Christians throughout the province who have faithfully supported the programs in the past years and hopes that your continued support for handicapped kingdom citi-

zens may be expected for the vocational program and for future expansion. Rehoboth will remain in need of contributions to meet its financial obligations through August and to continue to reduce the present deficit. We praise our Lord for his goodness and ask for your prayers that we may continue to do his will.

Bethel Cr. Ref. Church,
Lacombe, AB

The volunteer resource bank

The Volunteer Resource Bank is a centralized file of names and skills of volunteers, a service established by Synod of the Chr. Ref. Church in 1979.

The VRB needs a contact person in each congregation to encourage members to consider volunteer service and to promote the services of the VRB. The church council appoints a contact person and sends his name to the VRB office. The VRB office will then send him a packet of materials: some suggestions for bulletin announcements and a church newsletter article, some volunteer information forms and other materials.

Information on the development and establishment of the VRB can be found in the Acts of Synod 1980, pages 44-45 and 568, and in the Acts of Synod 1981, pages 31-32 and 414-416.

First Ref. Church,
Chatham, ON

Church News

Christian Reformed

Called

— to Fenwick, Ont., Candidate David Schuringa of Grand Rapids, MI.

— to Wallaceburg, Ont., Candidate David Schuringa of Grand Rapids, MI.

— to Lindsey, Ont., Candidate David Schuringa of Grand Rapids, MI.

— to Medicine Hat, Alta., Rev. James Mantel of Salem, Or.

Accepted

— to Hamilton (Immanuel), Ont., Rev. Kenneth Baker of Leduc, Alta.

Classis Quinte

Classis Quinte will meet on Tuesday, Sept. 28 at 9:30 a.m. in the Peterborough CRC. All matters for the agenda should be in the hands of the stated clerk by August 15.

Rev. H. Getkate,
Stated Clerk

Rev. VanderWind installed

It was a joyous occasion of the evening of July 9, 1982 when Rev. Harry A. Vanderwind was officially installed as the new pastor at Bethel Church in Dunnville, Ont.

After a hymn of praise and a prayer of thanks by Rev. Jelle Nutma of Smithville, the choir treated us to some lovely selections of glory to God under the capable direction of Mr. John Poule of Wellandport.

Rev. Jacob Kuntz, pastor of Covenant CRC in St. Catharines, then led the congregation in the reading of scripture. In this inspiring message, he chose as his theme "The urgency of our mission", basing this upon Revelation 22:10.

Summer Services

Brantford, Ontario

Visiting our area this summer? We'd be happy to have you join us in worship at Shalom Chr. Ref. Church, Sunday Services at 9:00 a.m. and 5:00 p.m. Please note that from July 4th to Sept. 12th the evening service is at 7:00 p.m.

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Telephone: 445-3718

(Rev. Leonard T. Schaikwyk)

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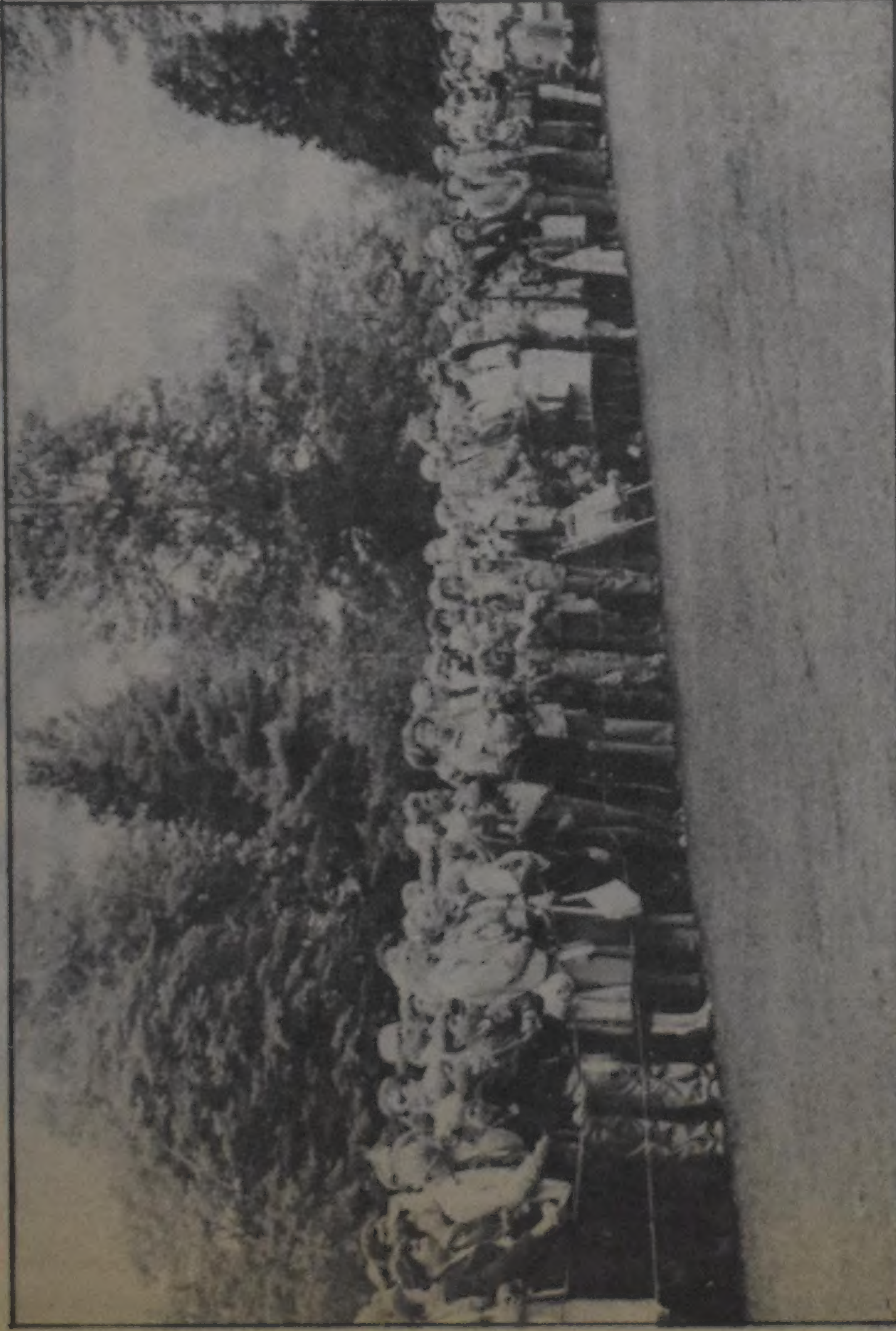
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News

Queen Beatrix captures hearts in Grand Rapids



The crowd patiently waits for Queen Beatrix to arrive.



Calvin College President Anthony Diekema presents a commemorative medallion to Queen Beatrix.



Queen Beatrix and Prince Claus listen to President Diekema's remarks of welcome.

Her Majesty Queen Beatrix and His Royal Highness Prince Claus of The Netherlands visited Calvin College and Seminary, in Grand Rapids, Saturday morning, June 26, as part of a three-day West Michigan tour celebrating 200 years of friendly, diplomatic relations between The Netherlands and the United States.

The Queen's dozen-car motorcade swept into the campus off Burton Street under overcast skies to the music of a brass ensemble 15 minutes ahead of schedule, causing several persons who had just parked their cars to break into a run to catch a glimpse of the royal pair. Rain threatened but umbrellas stayed furled.

Calvin College President Anthony Diekema and Mrs. Diekema greeted Queen Beatrix and Prince Claus on the front steps of the Manor

House. Inside, several other Calvin officials met the Queen and Prince, including Calvin Seminary President John Kromminga and Mrs. Kromminga, and Dr. William Spoelhof, President Emeritus of the College, and Mrs. Spoelhof, who had welcomed Queen Juliana to the Franklin Campus 30 years earlier. He and Dr. Walter Lagerwey, Professor of Dutch, are Knights in the Order of Orange Nassau.

The brass ensemble struck up a fanfare as the group emerged from the Manor House and walked about a hundred feet down the grassy slope to the lectern. Flags of the two nations fluttered in a weak breeze near The Netherlands-American Bicentennial flag. The 800 onlookers broke into loud applause, many of them waving miniature flags and snapping photos.

President Diekema said Calvin "has the longest con-

tinuous tradition of offering a program in Dutch studies of any institution in this country," including establishment of the Queen Juliana Chair to honour her visit to Calvin in 1952.

He gave Beatrix a commemorative medal struck especially for the occasion, engraved on one side with the heart-in-hand symbol of the school and its motto of "My heart I offer to you, Lord eagerly and earnestly" and on the other side with *Den Vaderlant gheirouwe* — "Faithful to the Fatherland."

A dozen feet away a fifteen-foot red sunset maple awaited royal planting. This tree, said President Diekema, "turns a brilliant orange in the fall of the year, thus also symbolizing the House of Orange to which we are so greatly indebted for espousing throughout the ages the ideal of religious and civil liberty

which we continue to hold so dear."

Then came a thrilling few moments for Pieter Van Kempen, who came from the "Old Country" in 1946 and is retiring as Calvin's gardener. He assisted the Queen by handing her a light shovel full of dirt to place at the tree's base. The beaming monarch delighted everyone by scooping up 10 more shovels full in rapid succession and then vigorously tamping down the dirt.

Beatrix said "We are among old friends here at Calvin." She hoped that "this beautiful maple tree may stand as a living symbol of Dutch-American friendship and also as a memorial to the valiant Americans who fought to liberate The Netherlands in World War II."

The ceremony closed as Dr. Spoelhof gave the Queen Dr. Lagerwey's just-published

book of Dutch immigrant prose and poetry, *Neen Nederland, 'k vergeet u niet* (No, Netherlands, I'll not forget you).

The weekend also included a private tour of the Gerald R. Ford Presidential Museum which Mr. Ford himself led; a wreath-laying at Veterans Memorial Park, which also is in downtown Grand Rapids; a visit to Hope College in Holland and a picnic in Kollen Park there followed by a boat show along Lake Macatawa's south shore near the channel to Lake Michigan; and back to Grand Rapids for an invitation-only reception and dinner at the Amway Grand Plaza Hotel.

The Queen ended her West Michigan visit by attending an ecumenical worship service Sunday morning in De Vos Hall, downtown Grand Rapids.



The Queen plants a red sunset maple.

TORRENTIAL RAINS SPELL HARDSHIP FOR NICARAGUANS

The Problem

On May 22, 1982, tropical storm Aletta dropped torrential rains on much of Central America. Strong winds and flooding caused extensive crop, livestock, and property damage. Nicaragua was hardest hit — 35,000 victims, 20,000 homeless, 13 dead. Many families lost not only homes and possessions but a year of crop production. The economic impact of the damage is devastating. Families don't know where to turn.



The Need

The Nicaraguan Red Cross and CEPAD (The Evangelical Committee for Relief and Development) have assessed the damage and issued an urgent appeal for:

1. Milk powder to supplement children's diets and prevent malnutrition.
2. Seeds for replanting.
3. Vaccines for livestock.

The Solution

The Christian Reformed World Relief Committee (CRWRC) is sending 150,000 pounds of milk powder and more than 50,000 pounds of shelled corn. The aid is being channeled through CEPAD with whom CRWRC has worked since 1972. CRWRC's Canadian Director, Harry Veldstra, estimates the total cost of the shipment at \$130,000.

CRWRC needs **YOUR HELP**. If every Christian Reformed family in Canada gave just **\$7.50** all costs would be met.



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Children

It happened in Grade 1 — conclusion

Dusky Joy

Good naturedly Cory walked to school that Wednesday morning with Ian, Beth, and Hank. They were all rather excited. Since it was Grandma Slik's birthday the four of them were going to Slikkerveer that afternoon to visit her, just about a two-hour walk. Mother would come after supper with the bus and together they would go home again with the very last bus of the day. Mother had hesitated a bit about Cory's going, but then decided that she was really ready for a break. They arrived at school in the best of moods and it seemed at first that school was even going to be fun for Cory. As soon as she was finished with her math assignment, Miss Brutell came to check it, then gave her a number of the workbook covers which she had removed yesterday from the pages, and a knife. The covers were very tightly folded, first in halves, then in quarters. "Cut them on the creases, Cory. See, like this, first the single crease, then the double. Don't separate them or they may not be the same size."

But what appeared to be so easy when teacher showed it, was not simple at all for Cory. The single fold was not so terribly difficult, but the double one just didn't work. Stubbornly she continued trying. "May I cut with scissors, teacher?" she asked when Miss Brutell passed her desk.

"Well, how terrible! You've ruined all these covers. Look, I can't use them like this," Miss Brutell charged. Cory looked perplexed. True, a few couldn't be used but most of them could. She had never done something like this ...

"Now, you can't do much, eh? Sure, you can tear paper, but that's a toddler's job. You can't water the pl..."

"I can do math, and read, and write, why can't I do that?" Cory suddenly blurted out.

"I know a fine place for a mouthy girl," teacher said while she pushed Cory to the front. She placed her, face toward the wall, under the board and shoved her "throne" tightly against her back so that there was precious little breathing space left. Teacher's chair and table were of one piece and in the Barber family it was referred to as the "throne" because there were two steps up to the seat.

Too confused to realize what had happened so quickly Cory stood motionless and stupefied. Then something inside her started to bubble and grumble. "Don't just stand there, do something about this," it seemed to suggest. What could she do? She had a strong urge to push away the "throne" with a loud scream but she didn't dare. Carefully she began to make some more room for herself. She could now at least turn her head away from the wall. She turned her head a bit further and further, and looked at teacher's back, way at the end of the left aisle. An uncontrollable anger suddenly got the best of her. She spread her fingers wide and turned her head again sideways, she placed one thumb against her nose and made the little thumb of her other hand meet the little finger of the first. A long nose for the teacher, there! Some children began to giggle and instantly Cory realized that Miss Brutell, too, looked at her. Immediately she faced the wall again and stood stock still, petrified, her heart pounding wildly high in her

throat. What would happen to her now?

Teacher was not in a rush, but the class was extremely quiet. The atmosphere in the room was thick with tension. When Miss Brutell had come to the front of the classroom she moved her "throne" in a quiet yet threatening manner, took the pointer and counted out loud while she whacked Cory's seat. "One, two, three!" It didn't hurt one bit, her skirt whirled around the pointer, cushioning the abused area, but oh, the shame!

When at last the "clear-away bell" rang teacher allowed Cory to sit down. "But, I have to have a word with you after class, my dear," she said, and the sound of her voice made Cory shiver. She was unable to pray along with the class but she remembered to close her eyes. This teacher was a ... a

... Finally all the children were gone and teacher seated herself right in front of her on the table of her desk. "You're a pretty brave girl, aren't you?" She waited a while, then continued in that cold, steely tone of voice, "Look at me, Cory, when I speak to you." But Cory didn't feel like looking Miss Brutell in the face. She held her face down, eyes fixed on the buttons on her dress.

"Look me in the face, I say," Miss Brutell snapped while she jerked Cory's face up by the chin. "Look at me and say you are sorry and I'll let you go!" She waited for an answer, still holding Cory's face up by the chin. But Cory held her mouth closed as if she'd never open it again and so were her eyes. But she did open them with a loud scream, eyes popping out, senseless with pain and shock from the sting and sound of teacher's slapping hand. "Now you may go home and think about your behaviour of this morning," she said.

Cory ran. "I hope I'll be on time for dinner," she thought. Panting for breath she arrived home and scrambled for her place behind the table. "Just made it," she mumbled relieved. After Dad had prayed and every one's plate well supplied with food Mom asked, "What happened to your face, Cory, it's all red and swollen?" Cory blushed and whispered, "Miss Brutell slapped me."

"Yes mom, Jasper said ..." Hank began volunteering some information. "No Hank, you'd better eat. I believe I was talking with Cory," Mom said. It was quiet for a while. Then Mom asked, "Were you naughty this morning?"

"Yes, Mom," Cory admitted reluctantly.

"Well, let's not talk about it for the time being. Eat heartily, everyone. If you're going to walk to Slikkerveer in a while you'd better fill your tummy or you're not going to make it."

Cory sent Mom a grateful look. She knew now that Mom was not going to keep her home as punishment.

Gold, silver, brass, or ...?

After dinner was over Mom divided the chores and told Cory to take her little chair into the hallway to wait there for Mom who'd come to see her when she had the little ones tucked in for their nap. "Think hard about what happened, Cory," Mom said.

Sitting beside Mom in the living room a little later she told Mom the whole story, everything that had

happened that morning but also of several other puzzling events.

"Well, girly, only a few more weeks before vacation and then you'll have another teacher. It just doesn't work between you and Miss Brutell. Try hard to please her, make the best of it, and do apologize tomorrow for what you did to her this morning."

"Oh no!" Cory replied, looking at Mom with imploring eyes.

"But, of course, girly. Making a long nose at somebody is a most scornful, alighting gesture, I can't allow you to get away with it like that, o.k.? Now forget about it on your walk and have a marvellous time!" Mom hugged her lovingly and she knew, apologize she must, but Mom understood the situation.

Mom and Dad had a long, serious talk at tea time. "If only she were not so tiny she could go along with the others to Centre Christian School in September, but I'm afraid she isn't strong enough to make such long days," Dad sighed. "Anyway, she's going to have another teacher, that will make a lot of difference already," Mom added, "It's just too bad that she had to lose a half year of school, her friend, and now also her appetite for learning."

Meanwhile, the children had a great time walking along a sun-bathed dike, lined with millions of bright, colourful wildflowers, even finding some new specimen of which they didn't know the names. Ian and Beth knew so many of them, Cory didn't understand where they had learned all those names. Beth said, "I don't know myself, I guess they just whisper their names when you ask them for it." Cory was never sure whether Beth just joked about it or whether it was true.

They brought Grandma a gorgeous bouquet: Forget-me-nots, edged by small red-pointed daisies, a row of buttercups, one of puppies, and a final border of ox-eye daisies. Grandma was sure excited about it and found a lovely

vase to "make them feel at home in," as she put it. The children were treated royally, too. Mom said she spoiled the kids. Grandma just chuckled a bit about that.

It was quite dark when they rode home in the bus, nothing to be seen outside anymore. That threw Cory's thoughts back to school. Tomorrow she would have to apologize to the teacher for making a long nose at her. But how could she? "I can't just say it without meaning it," she thought, and felt that she could do it again right now at this very moment.

"What if I say it and tell her that I only did it because Mom wanted me to?" She pondered a bit about that but decided, that also would be meaningless. She found no solution to her ugly problem. Before she crawled into bed that evening she added to her evening prayer, "Please Lord, help me. I don't know what to do. I have to apologize, but I am not sorry ..."


In a terribly gloomy mood Cory left for school the next morning. Mom had noticed it and knew why; it was because she dreaded to face her teacher. Mom was very sorry to see her daughter fight this battle but she must learn to accept the consequences of her actions and deal with them wisely.

Just as Mom had settled down to enjoy another cup of tea before starting the housework the kitchen door swung wide open and Cory dashed in, radiant, her face one big smile as she almost sang, "Mom, Miss Brutell is in the hospital with a broken leg!" She giggled a bit, then continued, "We have no school until another teacher is found!" She saw a slow smile appear on Mom's face and rushed forward, threw her arms around Mom's waist and sobbed. Mom let her be for a while, then whispered in her ear, "Sarah will be glad to have a playmate today."

"Yes," Cory replied, "so will I."



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People

People: Man who brought Bible to the world dies at 85

HUNTINGTON BEACH, Calif. (EP) — William Cameron Townsend, founder of the largest descriptive linguistic effort in the world, died April 23 in Waxhaw, N.C. of leukemia. He was 85. Townsend provided the stimulus for the most widespread study of unwritten minority languages ever attempted. He was founder of Wycliffe Bible Translators and its academic affiliate, the Summer Institute of Linguistics, as well as its technical affiliate, Jungle Aviation and Radio Service.

Townsend is known worldwide for his tremendous efforts in getting portions of the Bible translated in hundreds of languages around the world. He concentrated on forgotten people, isolated by geography, culture, and

language. He believed every person should be able to read of God's love in his mother tongue — the "language that speaks to the heart." Dr. Kenneth L. Pike, internationally-known linguist and former chairman of the Department of Linguistics at the University of Michigan, said: "Not since the third century has there been a man like Cameron Townsend, who attempted so much and saw so many dreams realized in his own lifetime."

Townsend is remembered for his single-mindedness for Bible translation. Evangelist Billy Graham admits that more than once Townsend tried to convince him to become a Bible translator. In turn, Graham tried to interest Townsend in his crusades, but

"all Townsend wanted to talk about was Bible translation." "He's touched the world in a way I never could," Graham told a large audience in May 1981 at a California convention center where they had gathered to pay tribute to Townsend and his efforts in Bible translation over the last fifty years. Within his lifetime, Townsend has seen 4,500 people of 34 different nationalities catch his vision for Bible translation. Townsend spent ten years translating the New Testament for a Guatemalan Indian language in the 1920s. Now nearly 160 New Testaments have been finished in other Latin American countries, North America, Africa, Asia and the Pacific. Translation and language study is progressing in 750 languages that

had never been written before.

Ralph Winters of the U.S. Center for World Missions in Pasadena, Calif. places Townsend among the great missionary pioneers. "If, in our lifetime, there is anyone comparable to William Carey and Hudson Taylor, I believe it's Cameron Townsend. He saw there were still unreached frontiers, and for almost half a century he waved the flag for overlooked tribal peoples of the world."

Townsend stepped down as general director in 1969, freeing himself to try to begin work in new lands. One of his deep concerns had been the many minority groups in the USSR which didn't have scriptures in their own languages. In 1981 Peru's President

Wilma Mulder and Ria Buitenhuis

A large group of men and women from Southern Ontario took part in a RACOM bus tour in May to Grand Rapids, Holland and Chicago.

On a Wednesday at 7 a.m. we eagerly waited for the bus to arrive; a number of our fellow travellers had been on the road a few hours already. After a short delay, we were under way and by 10:15 a.m. picked up the last passengers in Forest. At this time Mr. Jack Thalen read from the scriptures and led us in prayer, a practise which he continued each morning and night. That meant a lot to us all.

Time passed quickly and before we knew it we were in the U.S.A. and having lunch. Our next stop would be Calvin College where we were expected for supper. On the way there, Mr. Thalen gave us a quiz on the area we would be travelling into; what a shock to discover that Grand Rapids has 44 Christian Reformed Churches.

Upon our arrival in that city,

Our tour ended at the Chapel where we were met by one of the chaplains who gave us much insight into this wonderful institution. We enjoyed a most delicious lunch prepared by patients and staff and then proceeded on to the Denominational Building. Touring this building made us very much aware of what really goes on before we receive such items as The Banner, De Wachter, etc. in our mailboxes. Also the working force behind the C.R.W.R.C. and World Missions are located here. One very interesting area to see are the printing presses which produce these magazines and church education material. Our tour ended with a slide presentation and a short speech by several of the staff involved there.

From here we boarded the bus to proceed to Lansing, Illinois where we were expected at the Bathel C.R.C. for supper. The Reverends Nederhoed, Vreeman, Boonstra, Madany and Bruinooge and their wives shared this meal with us. Each of these men gave us a personal testimonv

on how they started in this ministry. The enthusiasm beamed from their faces as they spoke, their love for the Lord and work through the Back to God Hour broadcasting was tremendous to hear. We have so much to be thankful for and a bond was felt by all.

Several presentations were made to "Bonair Plus", one of these being by Ria Buitenhuis on behalf of the Sunday School children of Guelph. She made a plea for better visual aid material for the promotion of this project geared to the children of Sunday School age and presented an example made by several teachers of that church.

On leaving, Dr. Nederhoed invited us to watch the local showing of the "Faith 20" program at 5:30 a.m. I believe it or not, quite a number of us actually did. After breakfast we were welcomed to the International Communications Centre of the Back to God Hour. We all enjoyed touring the T.V. studio, radio broadcasting (where we watched and heard part of a taping dialogue with Rev. Vreeman

and Rev. Bruinooge) mailing centre and offices of the various staff members.

Following lunch we proceeded on to Holland, Michigan and were met by Mr. Ed Schierbeek, a member of Racom Associates who gave us a quick tour of the city on our way to the Pillar Church. A slide presentation was shown by Mr. Jerry Jonker on Dominica followed by a short presentation by several of the others there. We were impressed by the dedication of these people in this area of the ministry.

Our last day of the tour began with a visit to Windmill Island and then on to the Dutch Village where we were able to browse and spend some of that leftover American currency. By 1 p.m. we were on our way home. Tired as we were, our voices worked very well as we sang to our hearts content and shared our experiences and even a few jokes.

We had four days filled from early morn till late at night; busy, yes, but worthwhile — every minute!

Ontario group takes RACOM tour to Chicago

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People

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Margaret Griffioen
C.C. Toronto staff

In 1948 Hylke and Ann Posthumus left their home in the Bergumer Meer area of Friesland with their five children and most of their furniture, and came to Canada.

Their story is fairly representative of the many immigrants who left The Netherlands to come to Canada and the United States.

"We both came from large families. I was the oldest of 14 children and my wife was the second youngest of 15," said Mr. Posthumus.

"I had a good business in Friesland. I owned a delivery service truck and brought supplies to various tradesmen in the town.

"We left for our children. Even though I had a good job, we did not see much future for our children in The Netherlands."

When the Posthumus family left their homeland, their oldest child was 12. "On the boat coming over, my wife nearly died from sea sickness," said Mr. Posthumus.

"On the boat our youngest daughter came down with chicken pox and we had to be kept in isolation," said Mrs. Posthumus.

"When we arrived in Quebec, we didn't know what was happening. We couldn't understand the French people. I was put in a hospital for 8 days with the children until they were sure that we no longer had chicken pox.

"My husband and two other

men whose families had come in contact with the chicken pox were separated from us and housed in a detention centre for illegal immigrants."

The Posthumus family finally arrived at the home of their sponsor, which was near Owen Sound, Ontario.

"We thought the area was so beautiful when we first saw it. It was so different from what we were used to," said Mrs. Posthumus.

"I worked for the farmer for four years. We had a free house to use and free milk from the farmer, plus \$75 a month in wages, which was not a lot for a big family even then," said Mr. Posthumus.

"Our sixth child was born three years after we came to Canada. Our four oldest children were sent to a small one-room school, where there were only eight other students, two of whom were also Dutch.

"The teacher was only 17 and had to teach eight grades. We only realized how remarkable she was when later we heard of the difficulties of other immigrant school children.

"By Christmas-time our children were able to participate in an all English play.

Their teacher put them immediately in their proper grades and within a year they all skipped a grade.

"The farmer used to drive us into town once a week to do our groceries and it was just like being in the Wild West!

"We would come in and on a bench the local blacksmith, a garage man, retired farmers

and our sponsor would sit and chew tobacco but we could not talk to them because we did not know the language.

"We even bought a car. It was \$250 which was a lot of money then, especially on my wages.

"After four years we had to leave the farm because two of our children developed hay fever.

"No one, it seemed, would rent such a large family a house so we had to buy one, and we really didn't have the money. We lived in that house for 30 years.

"I worked for the next 18 years in a factory of RCA which built cabinets. My wife worked for 12 years as a nurse's assistant in order to help to pay for the Christian education we wanted to give our children.

"We played a large role in helping to establish the church and the Christian school in Owen Sound.

"Our children worked hard also. They always had jobs after school and I kept a part-time job doing landscaping.

"I retired after 18 years. All our children got good jobs, some after going on to college or university.

"We love Canada. It is a friendly country and, of course, we love our freedom. We became Canadian citizens as soon as we could, five years after coming here.

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Watching Beirut

The recent Israeli invasion of PLO outposts in Lebanon has left thousands of Beirut residents homeless and without sufficient food, water, and medicine. Lebanese authorities have requested humanitarian aid for 1.5 million people. The various humanitarian agencies active in Lebanon have been meeting to coordinate relief efforts.

CRWRC is monitoring the situation closely and awaits a specific request from Church World Service, the agency through which CRWRC channels most international disaster aid.

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"We love the Old Country, too. We have been back several times but we could not go back to live. They think so differently about things there now, especially about things concerning the church.

"Now we have been married 47 years and this past year moved to Hope Tower in Brampton. We bought new bikes and go riding every morning and really enjoy it.

"There is always so much going on here. Yes, the Lord has really blessed us.

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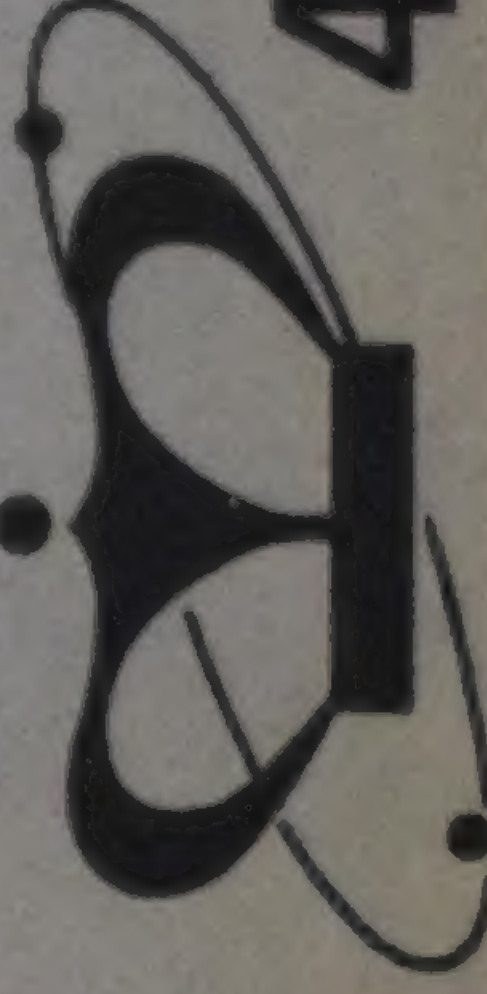
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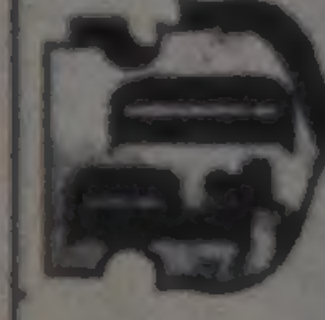
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The hidden monuments of Christianity

John Martens

Where is Golgotha where Jesus was crucified? Can we still point to a certain landmark close to Jerusalem's walls and say on approaching it: "There lies Golgotha?" We must disappoint the reader.

Among the topographic features of modern Jerusalem, which has since long spread beyond its ancient walls, there is no hill which answers the biblical description of Golgotha, having the form of a skull. Neither does tradition associate the crucifixion with the hill in the vicinity of Jerusalem's walls. And yet, as surely as Jesus was an historical person, so certain it is that Golgotha existed, if only we could find it.

Golgotha and Jesus' tomb were very close together. Jesus was placed in the family vault of Joseph of Arimatea and this tomb was "in the place where he was crucified" as the Bible tells us in John 19:41.

In the year 336, after what was claimed to be the discovery of Golgotha and Jesus' tomb, an impressive church, known as the "Church of the Holy Sepulchre" was erected over these holy places, which were close enough together to be sheltered under the roof of the new church.

The question remains: Does this Church of the Holy Sepulchre indeed shelter the sites where Jesus died and was buried?

The answer to this question is to be found in the history of Jerusalem before the discovery in 336 of what were assumed to be the Holy Sepulchre and the Rock of Golgotha.

In 70 A.D. Jerusalem and its temple were destroyed by the Romans under general Titus and its inhabitants massacred or sold into slavery. For the next sixty years, Jerusalem was nothing more than a Roman army camp; where the Tenth legion, called "the Fretensis" was stationed.

The original Jewish population had either been slain or carried off into captivity. Before the siege of Jerusalem, however, the Christians had fled town before the gathering storm to Pella in the country across the Jordan.

After the fall and destruction of the city they gradually returned as throughout the ages fugitives from wars and pillage have returned to their destroyed homes and towns.

"We have seen Christ"

Of these returning Christians, the ones over sixty must have known Christ in person; some of them perhaps even spoke to Him, while Jesus may have healed others from sickness. These older people may have witnessed the Lord's triumphal entry into Jerusalem on the back of a

donkey. They were witness to His trial, his suffering and death on the cross, his burial but also of his resurrection and ascension.

The places associated with the Lord's life and death were known to them and held dear by them. They could not have failed to point out to the younger generation of Christians all the locations so

Jerusalem. On the place where once the temple stood an impressive sanctuary, dedicated to Jupiter, was erected and on the hill of Golgotha or Calvary a temple to Venus was built.

It has often been said that Hadrian built these pagan edifices on the places dear to Jesus or Christians, in a desire to stamp out the Jewish and

told their children and grandchildren.

Almost two centuries after Hadrian's building activities, Christianity became the official religion of the Roman Empire and the Christians flocked in freedom to their holy places, though these were made unrecognizable during the previous pagan era.



A street in the city of Jerusalem

closely interwoven with the career, the tragic death and glorious resurrection of Jesus of Nazareth.

And so it went from one generation to the next. And the Christians of Jerusalem could tell exactly where the Lord had celebrated his Last Supper with his disciples. They called this place the Coenaculum (dining hall). And they knew also the location of Golgotha.

They knew these places, although they could not build structures for worship there. For the Romans hated and despised the Jewish religion of which Christianity was a mere offshoot.

In 130 A.D., sixty years after the destruction of Jerusalem, a new rebellion broke out in Palestine under Bar-Kochba. Fanning the flames of insurrection was the news that Emperor Hadrian wanted to build a model Roman city on the site of the ruins of Jerusalem, which have been largely untouched since 70 A.D. A terrible struggle ensued, in which 580,000 persons were slain, according to the historian Dio Cassius.

Of course, the mighty Roman army crushed the revolt and the leader was torn to pieces with a white-hot rake. Hadrian proceeded to build his new city on the site of Old

Christian religions and everything connected with it.

In Hadrian's days Golgotha was already situated within Jerusalem's walls. When Jesus was crucified it was still lying outside the walls and gates of town. Agrippa I, King of Judea from 41 - 44 A.D. enclosed an area to the north of the existing wall during his reign, which began a decade after the crucifixion, and since that time Golgotha has been lying within the city walls. Hadrian worked painstakingly to obliterate the memories associated with Golgotha and completely changed the face of the hill.

Covered Golgotha

A twenty foot high wall was built around Calvary. The space between the wall and the slopes of the hill was filled in with rubble and a level space of 300 feet by 150 feet was obtained in this way. On this platform two pagan images were erected, a marble statue of Venus over Calvary and a statue of Jupiter over the Holy Sepulchre, which as we saw "was in the place where he was crucified".

The remaining space was planted in a grove of trees. But no matter what Hadrian did, the Christians of Jerusalem remembered Calvary and Jesus' tomb. And they

In Bethlehem, too, Hadrian had profaned a Christian holy place. Here the grotto of the nativity where Christ was reported to have been born, was desecrated by building a temple to Adonis over it.

When the Council of Nicea was held in 325, Macarius, then bishop of Jerusalem, was present. Macarius was a saintly man; one historian even includes him among the apostolic men. Jerusalem's bishop was also very much interested in the history of the city's holy places and an authority in identifying them. We owe very much to his keen historical insight.

Macarius talked to Emperor Constantine, who personally presided at the Council of Nicea, and mentioned the frightful desecration perpetrated on Calvary and the other places in Palestine connected with the life of the Lord Jesus.

Constantine was moved and gave instructions to pull down the pagan temples to uncover the Lord's sepulchre. And so it was done.

In 336 A.D. the rubble was removed and in the rock below was discovered what was believed to be Jesus' tomb.

The evidence seems to bear out that this spot, now crowned by the Church of the Holy

Sepulchre, is indeed the place, where the Lord was laid to rest after His crucifixion. Slightly to the east in the Church lies the rock of Calvary.

The Church of the Holy Sepulchre has been destroyed and burned more than once in the stormy history of Jerusalem. The Crusaders added and built to it. Chapels, flights of stairs and vaults and recesses have been added over the centuries.

But the basic outlay of the Church dates from Constantine's time. Modern visitors are often turned off by the jostling, milling and pushing crowds of pilgrims and faithful from half a dozen Christian confessions.

But no matter how much we may deplore the unworthy conditions around Jesus' tomb and Calvary, the fact remains that this is in all probability the authentic spot where the greatest drama in the history of mankind took place.

Knowledge kept alive

We own a great deal to the early Christians of Jerusalem, who so tenaciously clung to the information and knowledge received from their elders and transmitted it across the second and third centuries until Macarius, bishop of Jerusalem, found Emperor Constantine's sympathetic ear in the second decade of the 4th century.

Later, writers sometimes connect the discovery of the Lord's sepulchre with a pilgrimage by St. Helena, the pious mother of Constantine. It seems that this woman visited Jerusalem when the excavations, ordered by the Emperor, were in full progress.

Helena discovered the Cross is a deep rock cistern near Calvary and this story, perhaps because of the august position of the discoverer, gained wide credence.

It seems, however, that the older report about Macarius' role in the rediscovery of the Holy Places, as given by Eusebius (260 - 340 A.D.) in his biography of the Emperor, known as "Life of Constantine" and in his biblical topography the "Onomasticon", is more reliable and trustworthy. In these works Eusebius tells us that he himself was present as a spectator at the excavation activities.

Bishop Macarius was indeed instrumental in bringing to light the revered places of Christianity and the main figure in their renewed discovery and he must have exulted in his success both as a Christian and an historian.

And which Christian, historian or otherwise, would not have been moved by the knowledge to stand on hallowed ground?

Mr. Martens is an historian living in Listowel, Ont.

Music

Paul Stookey comes into his own



Bill Van Dyk

Music
film

Peter, Paul, and Mary was one of the most important folk groups to emerge during the 1960's. Their folk style was a little too "polished" for the purists, but they succeeded in bringing the songs of people like Gordon Lightfoot, Bob Dylan, and Tom Paxton, to the ears of mass audiences.

Their crisp, precise harmonies brought social consciousness into the cultural mainstream, and helped prepare the way for protest rock. By the time they split up, however, protest rock had come and gone. Folk itself was doomed to the sidelines of popular music.

In the meantime, Noel Paul Stookey, taking up some advice Dylan had given him a few years before, began to read through his Bible again. The result was a rekindling of his faith, a change in lifestyle and habits, and three solo albums celebrating both.

Wait'll You Hear This! is his first release for Newpax Records (distributed by The Benson Company) and it shows that Stookey hasn't bought into mainstream gospel's other worldly obsessions. A classic example of Stookey's breadth of imagination is "By Surprise", a song that explores zany ways of expressing "I love you" in an established marriage situation. There is a refreshing earthiness to the song.

Recorded live in Fort Lauderdale, Florida, *Wait'll You Hear This!* showcases

Stookey's excellent guitar playing, singing, and song-writing, as well as his celebrated talent for "verbal sound effects". The Bodyworks Band adds electric guitar, bass, piano, and synthesizer, building a complex yet mellow background texture. But they can also build up a strong rhythm and energy when called for, as in the upbeat refrain of "Turn it Over".

"Country Song" and "Garden Song" incorporate an ecological consciousness into a celebration of the simple pleasures Stookey looked for after the breakup of Peter, Paul, and Mary in 1970. "Garden Song" links up this awareness to thankfulness and a prayer: "Someone bless these seeds I sow." In both, Stookey shows a fine talent for understatement.

There are many gems on this album, most of which will appeal to those who enjoyed folk music in the sixties, or who enjoy the folk-classicism of Christians Michael Kelly Blanchard (one of who's songs Stookey includes) or John Michael Talbot.

Wait'll You Hear This! is a very fine, warm, enjoyable album, and stands highly recommended.

Alwyn Wall

Enjoyable in spite of himself, Wall sounds every bit like the angry prophet he is trying to be, but lacks the imagination to put it all together on

Joni Eareckson

rhythm and blues. There is some biting social commentary, including a blunt assessment of greed, but these songs could be improved with a more specific focus and a more sophisticated understanding of how people rationalize the guilt out of them selves.

Every song has a built-in "hook", a standard chorus, and a standard chord progression. The simplicity and trans-

parent quality of the lyrics remind me very much of an early Barry McGuire ("Eve of Destruction"), but otherwise there is not much to recommend this album.

Larnelle Harris has just released *Touch Me*, a traditional version of gospel-rock that manages to convey lots of energy and conviction, and the



Lastly, we must take note of this new Christian classic that has just arrived on the scene. If you've been worried about doing secular exercises to secular music, the solution is now available.

Aerobic Celebration will turn your daily routines into an edifying experience. "Kick your feet out, lift your arms to heaven!" All to the beat of Christian contemporary music, and complete with a guide book, featuring pictures of Nise Levy, Miss Tennessee 1982, doing the exercises.

Is this a nice idea, or is somebody just trying to cash in?

kind of choral strengths gospel used to be famous for. There is a muffled attempt to polish and commercialize the sound but, thank goodness, it is not entirely successful.

Harris is a frequent guest of

this album. Yet *Invisible Warfare* is roughhewn and honest, sometimes evocative, and unpretentious. There are no pseudo-symphonic strings in the background, or mushy female vocalists stirring up the chorus.

The style is folk-rock, varying from almost pure acoustic numbers to straight-ahead



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Leaving your spouse's life in the Lord's hands



Jean Dykstra

Windows

It is easy to look back. I do it often as I reflect on the last weeks and days of Bob's life. But I really had to learn to leave it all in God's hands.

Nothing seemed left for me to do but to completely leave the man I loved to his Lord. It was like giving our future — the two of us — and our children to God, for Him to do with as He pleased. I made that "hands off" decision as completely as I was able to with my will, even though my every human emotion cried out against it.

So after leaving him in His care, I also had to trust that whatever would happen, He remained in control and we belonged to Him, in life or in death. Has He not promised us that "He healeth the broken in heart and binds up their wounds?" Yet God's sternness in dealing with me (us) did not seem quite like love.

I also think of the many times when it had taken far more love for me to teach my children to do that which I knew to be right, than to give in.

since they couldn't be in better hands. And after some months, I found for myself with the apostle Paul, that God is still able to do, exceeding abundantly, above all that we ask or think. He cleared the way, so we remained in our home, and our daily needs are taken care of.

Sparrows

I'd like to share some direct tokens of His care, especially in little things. It showed us that He not only handles the big problems for us, but every little detail was also handled for us, as a little extra surprise.

In our morning devotions we read that not even a sparrow falls without His will. And what is such a common bird worth? Out here, we do not see sparrows because we are so near the lake. But that morning I heard a bird hit the window (and this happens often).

I went to investigate and much to my surprise it was a sparrow laying limp on the ground. I gently lifted it onto the bird feeder. It did not look as if it would make it. Yet I had felt its heart beat. It suddenly became very important that it should live. And as I watched it gradually came to life, tried its wings and took off. I felt God's presence as I thought "are not we more than any of these, oh ye of little faith?" So we do go forward with His precious promises.

Another precious thing happens

It is the kind of firmness that is even proof of love for the Lord disciplines the man (person) He loves. It is for discipline that you have to endure. God is treating you as sons, for where is the son who is not disciplined by his father!

I did not know where the comfort of God's strength was leading me, yet He asked of me not to fear where He leads. It is very difficult not to fear, especially with the future being so uncertain. He does not ask us to forget the past. The memories are so real, and it is part of what we are now.

But he gently tells us to go on, and then even forces us into a new life: A life that looked so dark, with our former home not yet sold, and our present one as if it were on a teeter-totter. The interest rates soaring. It became a nightmare, and I prayed "Oh Lord, if you must take all I have, please do not take my children."

My children? I realized that they do not belong to me either. They are the Lord's, and I had peace with that,

Evangelist's voice stilled six years after her death

PITTSBURGH (EP) — Evangelist Kathryn Kuhlman, whose husky voice has been regularly rebroadcast to the faithful since her death in 1976, was heard for the last time on the airwaves recently.

Huizingh and Vanderveen

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The Kathryn Kuhlman Foundation, founded in 1948 after the tall, slender redhead began preaching from Pittsburgh, closed April 30 for lack of funds.

"I always promised her I'd play her tapes as long as I could. And that's what I did," said Marguerite Hartner, the foundation's executive director. "When our money was gone we had to close. I wouldn't beg for money. Miss Kuhlman didn't believe in it," added Miss Hartner, who was the evangelist's secretary for about 30 years.

The foundation had paid 51 radio stations in the United

States and Canada to play tapes of Miss Kuhlman's original sermons, interspersed with gospel music. Last month, the rebroadcasts were cancelled on 13 stations to save money. Now, the rest will follow.

Miss Kuhlman, originally from Concordia, Mo., established the non-profit foundation in Pittsburgh after visiting the city. She began preaching in a library auditorium on the city's north side, then moved to the First Presbyterian Church downtown. Her sermons and faith-healing attracted hundreds and sometimes thousands.

"She prayed for the people, the sick, and she preached to them," Miss Hartner said of the evangelist's ministry. "But she believed that God did the healing. She said she could heal no one." Miss Kuhlman, a Baptist, died of pulmonary hypertension in her 60s and left an undisclosed sum to foundation workers, though none to the foundation. The foundation continued with contributions, from her followers and that money has run out, according to Miss Hartner.



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pened in August of our first summer here, on a Sunday evening as we drove home from visiting a church family. It was a hectic drive on Highway 21, bumper to bumper traffic and we had passed two accident scenes, one that looked quite serious. It upset both my young son and I.

As we reached home, there on the front door step was a lovely bouquet of gladiolus. They seemed to have fallen from the sky because, in this sandy area, we don't have gardens except in planters.

Who could have brought

them? They are my birthday flower. Not only that but the day before, the annual gladiolus show was held in our former home town and my husband always bought me a huge bouquet when the flowers were auctioned off after the show.

My son and I both cried, but soon smiled again, as the little fellow said, "Well Mom, it doesn't say who brought them, but Jesus knew we needed them." We never found out who the giver was. But it wasn't important, we knew the Sender.

Moriah

Soft muttering under his breath, the old sage, Bent, shuffled along on his sandal-clad feet. Encrusted with dust, and quite gnarled with his age, In slow rhythm they lift to the glare of the heat.

Small fractions and fragments, like pieces of clay. Fall singly, fall quickly, down onto the sand They weep grain-like tears; salty, broken they lay. Thoughts of past sins pulling down to the land.

The child is immune though, these ghosts of the past, Glide past him, slide through him. They cannot dismay. 'Look father, Moriah! We've reached it at last.' The mountain of God stands tall on their way

So azure the sky glimmers, roses in bloom,

'God wills this. Oh child, oh star of desire! What cloud have I brought you? What shadow of gloom? This place is your death — your funeral pyre.

I fear your reaction. My son, will you curse?

How heavy, yet empty, this mythical day. For what if you hate God! Oh, tragic your birth, Quite uncomprehensive and pitiless way.'

He weeps while his mantle pulls back to the air,

'Let him despise living, let him despise me,'

Thin, quivering hands smooth the son's glossy hair, And finger the knife simultaneously

Sharp stones find the sandals. The pathway is steep,

But steeper the heights of the old man's will

The child he has nurtured, has coddled to sleep,

The old man, he shivers. That child he must kill!

'My father, the fire and here is the wood!

But where is the lamb now?' The old man, he sighs

As stars of the sky, but so faint seems the good,

As grandchildren fade within the lad's eyes

His voice low with sorrow, his inward parts cry,

'Conviction, my God.' And the child takes his hand

'Ah son,' says the father, 'the Lord will provide

The father, the son, on Moriah they stand

The old man then lifts him, so gently lays down,

And he with a child's eyes, unblinking, no fear,

Breathes deeply, breathes quickly, no protest or frown,

No cursing or screaming, the eyes limpid, clear

'My son,' speaks the father, and tears bathe the rope,

They fall as the rain falls; they raise seeds of dust

His heart contracts small in an unconscious hope,

As he lifts up his hand to do what he must

How shrivelled, minute, yet laden his soul

His knife slices air and his heart drums command,

His heart throbs conviction, as faith beats they roll,

And God answers tenderly, 'now stay your hand.'

A mantle of sorrow flows slack to the ground,

Stems up, disappears, in the heat of the sun,

He smiles at his fears now. The only sweet sound,

A ram in the thicket. The journey is done

John 3:16

Genesis 22

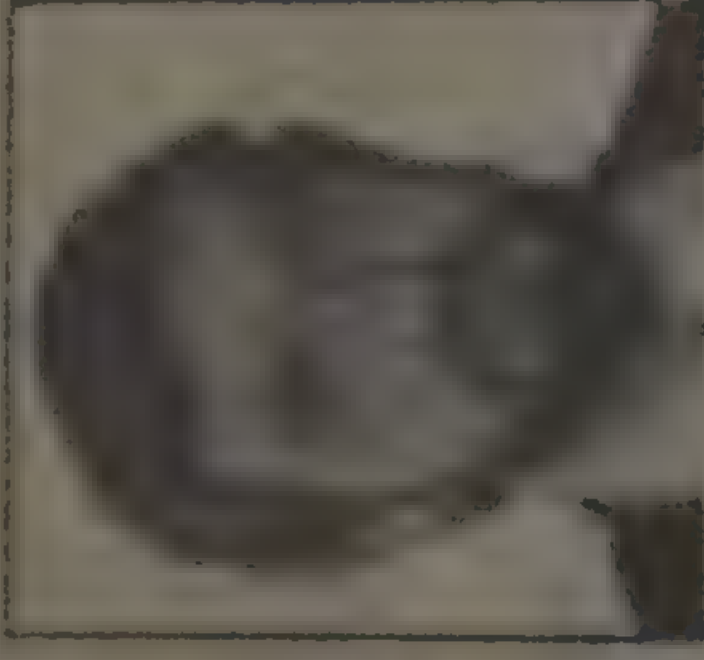
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Education

Chalkmarks

By Harry A. de Vries



Saskatoon determined to open a Christian school

"How can a small outfit like you start a Christian school?" "We'll never find enough interested Christians to make a go of it." "Do you think people are going to sacrifice the time and money needed to make it work?" "How will we ever find a common ground?" "What is so bad about public school education anyhow?" Typical questions one might ask on being introduced to the concept of Christian education or on being asked to support a venture totally new to one's community. For the Saskatoon board of the Society for Christian Education "It's been a year of struggling with these doubts, of painfully learning that the eye of faith sees visions, the mind of faith dreams dreams that are absurd from a practical realistic point of view," says the recent society "Newsletter."

The society has decided to open a school in September of 1983 even though it has yet to work out the financing of the project. School will begin with classes from kindergarten through grade eight. The society has eighty members thus far, most of them from the Christian Reformed Church but also with a number of them coming from the local Alliance and Presbyterian churches. Ike Thiessen and Levi Borisenko, obviously not Dutch Canadians, are two board members belonging to the Avalon Alliance Church and who are currently spearheading a membership drive in their congregation.

By the time school opens next year, supporters will no doubt have had plenty of opportunity to discuss the issue at stake. Thus far, says the board's report in the Newsletter, "It is only because of the Lord's leading and encouragement that we are here..." Visits from Sid de Waal and Lee Hollaar of Edmonton and from Agnes Struik of Toronto have encouraged the society in its efforts. A contest for a school name and logo are now under way. The society secretary is Jenny Byma who may be reached at 1311 McLog St., Saskatoon, SK S7J 0N3; tel: (306) 343-7147.

Wellandport Man-of-the-Year Award

Who do you think won the man-of-the-year award in Wellandport Christian School this year? None other than Mr. Keith Brouwer, the school's custodian. On Thursday, June 23, after twelve-and-a-half years of service, he was awarded the Man-of-the-Year Award plaque. The June school "Newsletter" notes that "Mr. Brouwer takes great pride in his work, and it can be said with some certainty that Mr. Brouwer has made our school a better place to be. Its sparkling floors and general cleanliness enhances not only the school's appearance but has created a more healthful environment." All hats off to Mr. Brouwer.

And which language do you prefer?

The Ontario Ministry of Education last month turned down a request by the Toronto Public School board to allow Toronto schools to instruct new immigrant students in languages other than English or French. The province believes that the multicultural aspect of society in Ontario be maintained and, therefore, supports the Heritage Languages Program by means of which students can attend third language classes after school hours, although a "Transitional language may be used as the language of instruction for the period during which a pupil is in the process of learning either English or French," says Dr. Bette Stephenson, Ontario's Minister of education. The current Heritage Program, with the exceptions, she says, should suffice. Last year 64 Ontario public and separate school boards offered programs in 45 different languages for more than 78,000 students.

However, there is some bad news for some students of the Dutch language. The separate school board in Hamilton has cut off funds for Dutch classes offered by the Hamilton Dutch Club at Calvin Christian School in Hamilton on Saturdays because — wouldn't you know it — almost all the students attending the classes attend Christian schools, and not the public or separate schools. Oh, they can maintain the Saturday classes, but at their own expense. So, what else is new?

Redeemer now has "dormitories"



end of the first term, although it will most likely not change. Students will be appointed to prepare meals.

A married student who will be attending Redeemer to study for the ministry will live in one of the homes and will be available for counselling and supervision. Susan Vander Vaart who is a registered nurse will be visiting the homes on a regular basis. And student affairs director Dr. Harry Van Belle will supervise the housing.

The other choice students have is to stay in private homes for 5-day or 7-day weeks. The College estimates that the average cost per day for room and board is \$10 per day. But some of the private homes would charge considerably less. In order to establish a normative rate, the College is asking students to pay Redeemer for room and board for the first term, and it will pay all the landlords on an equal basis. The money has to be paid at the business office in advance, unless other arrangements have been made.

Director of Development, Arend Kersten, comments that the new housing facilities available to students "will aid the College in developing a building, and maintaining a true sense of college community. It also means that the areas of student life and school spirit will benefit significantly since a good proportion of the students will be living in a campus-like setting. He adds that "Those students who desire to live in room and board situations can do so. The choice is entirely the student's."

However, housing co-ordinator, Susan Vander Vaart, was able to locate a group of townhouses that happened to come vacant due to rent increases. Redeemer took quick actions to rent them.

The townhouses have three bedrooms and a 4-piece bathroom on the second floor; a kitchen, dining room and living room on the main floor; and a completely finished room on the lower floor. Each unit has a private patio, fridge, stove, and washer and dryer, and comes with air conditioning. Furniture will be provided by Redeemer but students will have to supply their own linen and cutlery. With meals, cost per student will be \$185 per month. The cost will be re-evaluated at the

Harry A. de Vries

Redeemer College students now have a choice of living in College dorms instead of boarding in private homes, if they wish. The College recently acquired ten townhouses just four miles from the school near the intersection of the Queen Elizabeth Way and Hwy. 2 on Francis Road. The "homes" as they are called, can house up to 100 students.

Up to now, Redeemer's housing policy has been to house students in private homes as close to the College buildings as possible. As the result of a questionnaire distributed recently to local church members, many homes were opened to the students.

Math appointment at Redeemer

Miss Mary Ann Masters, currently a teacher at Hamilton District Christian High School, has been appointed a part-time instructor in mathematics at Redeemer College and will be responsible for teaching the first-year calculus course.

Miss Masters, a member of the Anglican Church, was born and raised in Quebec. She received her Honours B.A. degree in mathematics and economics from Bishop's University in Lennoxville, Quebec in 1967. She obtained her Master's degree in mathematics from the University of Waterloo in 1969. From 1969-1971, she studied New Testament at Wheaton College in Wheaton, Illinois, receiving a Master's degree in 1982 after completing her thesis entitled, "Jerusalem in the Eschatology of Jesus."

Miss Masters taught mathematics on a part-time basis at Richmond College, Milliken, Ontario from 1972-

1975. Since 1976, she has been a full-time staff member at Hamilton District Christian High School, teaching mathematics, French, Latin and man

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The importance of the covenant in Christian education

Rev. J. de Jong

One cannot explain what Christian education is without the scriptural doctrine of the covenant. Correspondingly, the whole basis of Christian education is seriously endangered when this perspective is missing. A truly Christian vision on education is at the same time a truly Reformed and covenantal vision on education.

The covenant and the world, creation, and history

The object of Christian education is the world. God's creation, and the sure and steadfast laws he has established for this creation. In the area of the natural sciences, students study the different relationships that God has established in the world, and how these relationships are maintained. In the social sciences and humanities, students see how man interacts with his environment; the place God has given him.

A common oversight among our people is that they divorce the covenant from creation, and think of it as something that belongs to redemption only. We normally say that the covenant is the covenant of grace and reconciliation that we have with the Father in Christ Jesus our Lord. This is surely true, but we must be

careful to include God's creation within the framework of the covenant. The covenant of grace concerns God's creation, and involves winning this creation back for the Lord, the God of the covenant. So we must have a covenantal view of creation, and may speak of God's creation as covenanted creation. So, too, our children must see God's creation encompassed within the covenant he has made with us.

The Bible speaks about God's covenant with creation in several places. In Gen. 9:8 ff. we read of God's covenant with all living creatures. Jer. 33:25 tells us about God's covenant with day and night and the ordinances of heaven and earth. Those words illustrate how strong this covenant is, and call to mind the many psalms which give praise to God because of his faithfulness revealed in the heavens (Ps. 19, 89, 119, and 124).

Of course, we cannot think of two parties when we speak of God's covenant with creation and all living creatures. It is definitely a one-sided relationship. Yet the scriptures use the word covenant with respect to creation in order to stress God's claim over this world, his creation. The use of the term stresses that God is faithful and steadfast with his creation; it stresses a judicial institution that concerns God's right, his justice. The term covenant proves that this relationship is sure and steadfast, and that, even in the face of opposition and conflict, God will maintain his law and ordinances for this world (Ps. 138). In other words, the term covenant ensures us that Satan's claim to this world was short-lived, and that Jesus Christ won this world back for the Lord again through his one sacrifice on the cross. Hence, the earth is invariably bound up with all God's retributive

Rev. J. de Jong is pastor of the Canadian Reformed Church in London, Ontario. This article is a condensed version of a speech he gave earlier this year for the Canadian Reformed School Society of London and District and appeared in the Canadian Reformed Teachers Association "CARTA Magazine."

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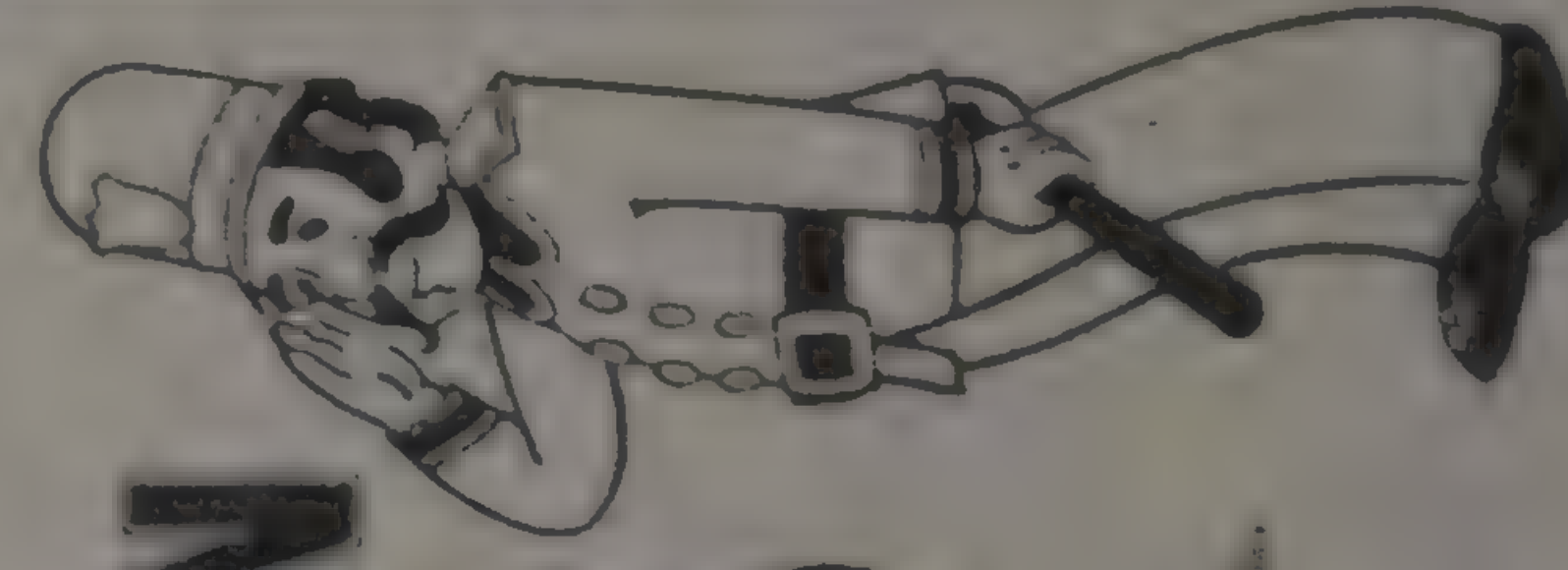
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and redemptive dealings with men.

The prophets repeatedly state that the judgments of the Lord, as in the sword, famine and pestilence, will come upon all the unbelieving nations. God does not just maintain the laws governing this world, but also regulates them in such a way that they fulfill his covenantal purpose with all people of the earth in each dispensation. So we hear the prophet Isaiah speak of a curse that devours the earth because of covenantal disobedience on the part of men (Isa. 24:6). God's creation is included in the struggle between God's true right and Satan's false right. Today, too, we may speak of a covenantal inheritance that awaits all God's children. That covenant inheritance is the redeemed world.

Consequently, the doctrine of the covenant is very important for our children, and must be an integral part of the way they are taught to look at the world. They do not just study God's world as his creation (in opposition to evolutionist theory), but should also study God's world as the creation he is redeeming in Jesus Christ, the Son, who came to earth to save it, and us with it. In other words, our children must be taught to look at the world both from the point of view of creation and redemption.

"In simple terms, at any Christian school worthy of the name, the covenant must become the basis for the way we and our children look at the world."

Redemption is at the heart of our faith and should be the centre of our educational perspective. Even when they learn about the plants and animals, our children must be taught to appreciate that restored and harmonious living with these creatures forms part and parcel of their covenant inheritance promised to them at their baptism. They must be taught to see that the barriers erected between man and the animals because of sin will also be lifted and restored in Christ at the last day.

Understanding of sin and redemption will help students understand the irregularity of which the world is so full in our time. They must develop an eye for both the regularity and the irregularity, such as volcanic eruptions, earthquakes, and other natural upheavals. They must have a covenantal perspective when they address the problems of

pollution, environmental disorder, acid rain, nuclear reactors, holocaust, and so on. While the Bible does not provide us with easy answers to all these problems, it does give us a perspective by which we may look at these matters with the certainty of faith, redemption, and the complete future restoration of God's creation at the revelation of the glorious liberty of the children of God (Rom. 8:21).

Basically, our children must be taught that God's present dealings with this world, as well as his faithful government of this world are covenantal, and that they are all subservient to the complete and completing work of Jesus Christ, our ascended Lord. Here the words of Deut. 29:22 ff. are sufficient proof.

In simple terms, at any Christian school worthy of the name, the covenant must become the basis for the way we and our children look at the world. That is the only perspective that yields correct analyses, and correct conclusions.

The covenant and the student

The doctrine of the covenant is even more important when we consider the subjects of education, the students. They are part of God's creation, involved in the covenant. But how are we to view them and address them in the school? Here, too, questions of curriculum and discipline arise. How are children to be handled? How are they to be taught? As converted children, or unconverted children?

Actually, they belong to neither category, for the antithesis is falsely drawn here. Our children are neither regenerate children nor unregenerate children, but covenant children. This fact takes the focus of attention away from the (supposed) work of the Holy Spirit in our hearts to the full certainty of God's promises, and our responsibility to accept them and adopt them for our lives. That is really the only ground for Christian education: God's promises. God has given promises to us and our children. Consequently, we know with certainty that all the children in the classroom have fully received all God's promises: righteousness, holiness and life. We pursue Reformed education for our children in order to open their eyes to these rich promises they have received, so that they learn their weight and value, and take hold of them, or as Isaiah puts it, hold fast what they have been given (Isa. 56:6,7).

This covenantal view has important implications for the home as well as the school. It implies that we must strive for unity between church, home, and school. Our children will

never get the same perspective outside our own school, not even in an inter-denominational setting. In such environments, parents always have an additional task counteracting covenant unfaithfulness, heresy, and modern philosophies.

On the other hand, when by God's grace we are able to achieve a unity between church, home, and school, both parents and children come to see God's covenant relationship with us as more than a philosophy of life; it constitutes a living relationship that covers the whole of our existence, and all that we do. It is a concrete relationship which the Lord has established with us in Christ, a relationship that demands obedience and faithfulness. In showing that obedience, we are called to give our children the best we can give them. Spiritually and academically.

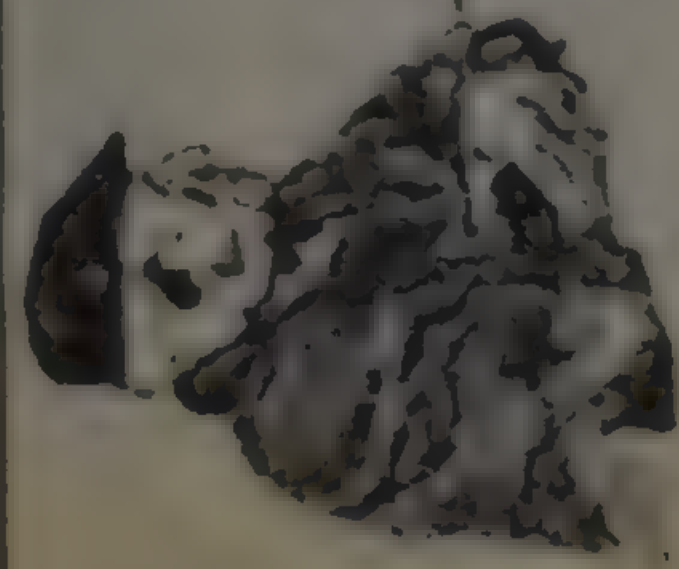
The covenant and relationships between parents, teachers, and students

To give the teacher a unique place in Christian education, a place outside of the scope and authority of the parents is not in accord with a covenantal view of education. Relationships between parents, teachers and students must be seen covenantally, and it is only within the framework of that perspective that these relationships can work. It is only within the framework of this perspective that harmonious and effective Christian education can be instituted and practiced.

It is also this covenantal perspective which assures us that the school must be and remain a parental school and not a school controlled by ecclesiastical or professional bodies. A Christian school established upon the scripture perspective of covenant faithfulness will also be a free Christian school, free from state, church bodies, and educational bodies. The parents own and operate the school for the sake of their children, in their desire to put maximum effort in applying God's covenantal demands to their situation, with their abilities and gifts.

That freedom is the freedom that comes in Christ, the Saviour who has restored the covenant relationship for us, and guarantees it to us through the living power of his sacrifice. He is the healer of all our relationships, and that includes all the relationships involved in sound Christian education. Christ is the centre of our faith; Christ is the basis of our education and our activities. We ought to keep Christ, and the covenantal freedom we have in Christ at the centre of our faith, and at the centre of our educational enterprise.

Dutch



Syrt Wolters

Als je 't mij vraagt...

Wat is inflatie eigenlijk? (1)



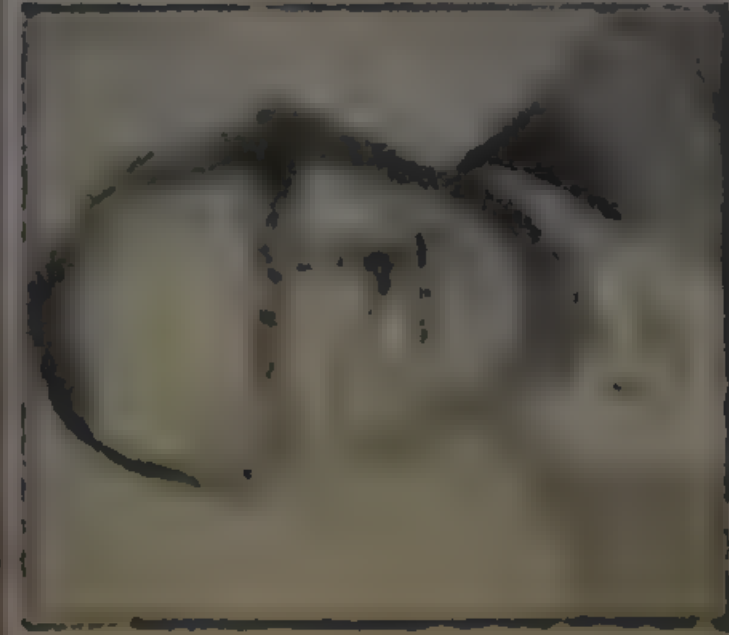
Ja, dat komt er van als je in de krant schrijft en elke keer probeert om een of andere vraag te beantwoorden. Je loopt natuurlijk de kans dat je soms voor heel netelige vragen geplaatst wordt. Nou ja, als de vraag te netelig is, dan zeg je gewoon dat je het antwoord niet weet. En daarmee af. Vraag die vraag maar aan een ander die er meer van weet.

Als ik nu probeer om de bovenstaande vraag te beantwoorden, dan moet niemand de indruk krijgen dat ik het laatste woord weet omtrent het probleem van inflatie. Wat hier volgt is niets meer dan wat ik in mijn

ongeschoolde ondeskundigheid heb opgemerkt.

Ik weet wel dat er hele geleerde boeken geschreven zijn over het probleem inflatie en dat je tegenwoordig een avond cursus kunt volgen aan de universiteit, waarin je alles uit de doekjes gedaan wordt wat verband houdt met inflatie. 'k Heb me nooit gewaagd aan een geleerd boek over dit onderwerp en ik heb ook niet zo'n cursus gevolgd. Mijn gedachten omtrent inflatie zijn alleen maar gegrond op enkele feiten, die mij nogal logisch voorkomen.

Zo af en toe in gesprekken met



J. VanHarmelen

Israel's val is rijkdom voor de wereld! #5

Vol spanning wacht de kerk uit de heidenen op het behoud van de Joden. Zullen ze hem aannemen die zij vroeger verworpen hebben? Voordat hij terugkomt op de wolven, dat hemels. Natuurlijk, als hij komt is het te laat. Zullen wij daar in ons leven nog van mogen horen?

De staat Israel is er al sinds 1948. Iedereen volgt de delicate positie van Israel in het Midden Oosten. Israel wonend te midden van vijandige Arabieren. De P.L.O. (the Palestine Liberation Organisation) niet te vergeten, die het gebied van de Gazastrip en de Westbank terug willen hebben. Als ik dit schrijf is de strijd om Beirut-West nog volop aan de gang. Israel is een staat als andere staten. Met onbekeerde leidslieden. Liberale en orthodoxe Israëli. Joden met allerlei aspiraties. Vol nationaal bewustzijn. Bezield door een ideaal: wij willen

vrienden heb ik wel eens iets beweerd over inflatie. Als resultaat van deze gesprekken kreeg ik eens een uitnodiging om voor een groep mannen (mannen vereniging zou je kunnen zeggen) mijn indeeen over inflatie uiteen te zetten.

Dat is al een jaar of zes geleden. 'k Heb onlangs nog eens over gelezen wat ik toen gezegd heb en ben tot de ontastellende ontdekking gekomen, dat we nu vandaag ondervinden waar ik toen voor gewaarschuwd heb. Tijdens de bespreking van mijn „Inleiding“ werd ik wat uitgelachen, je weet wel, zoiets van „wat weet die man nou van economie af“.

Op een dergelijke reactie had ik me een beetje voorbereid, tenslotte ben ik geen deskundige in de theorie van economie. Daarom had ik een copie van m'n Inleiding naar Prof. Tony Cramp in Engeland gestuurd. Ik had hem ontmoet op de AACS conferentie in Niagara Falls in 1974, waar hij sprak over de taak van de Christenen tenopzichte van de economie. Ik vroeg hem in een begeleidend briefje of hij met een fijne kam mijn Inleiding door zou willen nemen en van critische opmerkingen willen voorzien. Op de dag dat ik de Inleiding zou „leveren“ kwam zijn antwoord. Tot mijn geruststelling kon hij zich in wezen geheel verenigen met wat ik geschreven had.

Zonder vooruit te lopen op wat Prof. Cramp schreef als beoordeling van mijn ideeën omtrent inflatie, laat ik eerst maar eens beginnen wat ik zo over inflatie denk. Als je de mensen zo hoort over het probleem van inflatie krijg je vaak de indruk dat men meent dat „men“ er wat aan doen moet. Die „men“ is dan vaak bedoeld als de regering of de banken of de grote maatschappijen of de grote vakbonden. Niemand schijnt te beseffen dat wij allemaal verantwoordelijk zijn voor de inflatie.

Als je 't mij vraagt, dan beweet ik dat inflatie is „op te grote voet leven“. We verteren meer dan we verdienen. We consumeren meer dan we produceren. U wilt een duidelijk voorbeeld? Onze nationale productie van goederen en diensten gaat jaarlijks omhoog met 3 tot 5%. Dat is al jaren zo. Maar onze lonen en salarissen zijn omhoog gegaan met 5 - 10 - 20 - 30 en meer procent per jaar!

Hoe kan een land dat nu doen? Als

dan door Jezus Christus. Wat de rechtvaardiging door het geloof betreft staan Jood en Griek gelijk. Het gaat ten aanzien van deze rechtvaardiging om de ware besnijdens, die van het hart, naar de Geest. Zo alleen kan ook de Jood zalig worden.

Gelukkig zien de kerken kans om de Israëli te confronteren met het evangelie. Toen we in Israel waren, in Tiberias, en dit vraagstuk bespraken met een afgevaardigde van een Schotse Kerk, bleek het ons dat de jeugd van Israel vol vragen zit, en de beantwoording van hun vragen is toegestaan. Het lijkt me ook toe dat bij de bestudering van het Oude Testament, Joodse bijbel, er zoveel vragen kunnen worden gesteld, in het bijzonder ten aanzien van de Messias, dat als deze vragen aan Christenen Joden worden voorgelegd, er grote mogelijkheden zijn om Jezus Christus te prediken als de enige volkomen Zaligmaker, door wie een eeuwig behoud verworven werd.

Er is belangstelling voor het evangelie. Rabbi Stotokowski, hoogleraar in de Talmud aan het Joodse seminarie te Tel Aviv, zat tot 's nachts drie uur gebogen over de vier evangeliën in de Hebreeuwse taal, en het was voor hem een openbaring. Hij viel op zijn knieën en bad tot God in de naam van Jezus!

gevolg daarvan wordt de dollar (en de gulden en de mark en de pond sterling) steeds minder waard. Tenslotte geld is alleen maar een ruilmiddel. Dus als je meer geld wilt hebben voor minder productie dan is het nogal logisch dat de waarde van het geld tuitmelt.

Elk gezin wat voor een tijd, zeg een maand, meer uitgeeft dan het verdient, zal ondervinden dat het mischien voor een jaar uiterst zuinig aan moet doen om weer in 't gelijk te komen. Inplaats van meer uitgeven dan er inkomt, moet een gezin minder uitgeven dan er inkomt. Het moet elk jaar wat sparen voor een mogelijke moeilijke tijd. Daarom kan ik het zo moeilijk begrijpen dat er leiders zijn die menen dat een „gematigde inflatie“ het doel moet zijn van ons economisch streven. Wat een onzin. Zelfs een procent inflatie is „leven op te grote voet“. We moeten streven naar iets meer productie dan we zelf nodig hebben. Dan hebben we wat voor de kwade dag.

Inplaats van sparen voor de kwade dag gaan we nu al kopen waar we nog geen geld voor hebben. We hopen (en rekenen er op) dat we het geld later zullen hebben. „Geniet nou - betaal later! dat is de economische slagzin waaronder we leven.

Op de keper beschouwd is inflatie diefstal. Dat merken onze ouders mensen die denken dat ze voor hun oude dag wat dollars beschikbaar hebben om van te leven en tot de ontstellende ontdekking komen dat hun gespaarde dollars gedevalueerd zijn tot dertig cent of minder! Inflatie is diefstal van het verleden. Maar het is ook diefstal van de toekomst. Dat vinden onze jongelui uit als ze willen trouwen en een huis willen kopen. De prijs voor een huis is ver buiten hun financieel bereik! De maatschappij van vandaag verteert de spaarcenten van haar ouders en maakt het sparen voor haar kinderen onmogelijk! Dat is inflatie; diefstal.

En nu mogen er allerhande theorieën aan de hand gedaan worden waarom er inflatie is - ten diepste is het niet anders dan een schending van het achtste gebod: Gij zult niet stelen.

Maar hoe komt het dan dat we zo in de misere zitten? Daar wil ik het de volgende keer eens over hebben.

Syrt Wolters

Een Joodse Christen! Zo werkt God. Begint het te komen? Gaan we naar het moment dat de volheid der heidenen ingaat? Zullen we dat in onze eeuw beleven? Wie zal het zeggen?

Wel weten we dat Christus zegt: leert van de vijgeboom deze les: wanneer zijn hout reeds week wordt en de bladeren doet uitspruiten, dan weet gij daaraan dat de zomer nabij is. Het is nabij, voor de deur, als deze dingen beginnen te geschieden.

Dan hebben we toch ook in de stichting van de staat Israel en haar bijzondere plaats te midden van de vijandige Arabische volken, terwijl wonderen niet afwezig waren in het standhouden van Israel en het overwinnen van een grote overmacht, een teken des tijds te zien. Een teken dat spreekt van Christus die nu nog wandelt op de heilweg der volken. Ook op de wegen van Canada. Om de verzoening te verkondigen, als een grote rijkdom, die ons ten deel viel omdat de Joden Christus verworpen hebben. Hun val betekent onze rijkdom. Denk er dan ook eens aan wat het voor ons zal betekenen als de Joden Christus aannemen. Het zal zijn, zegt Paulus, voor al Gods volk een opstanding uit de doden!

(wordt vervolgd)

Dutch

Persoverzicht

• In het altijd veranderend taalgebruik spreekt men in Ottawa nu over de „zes-en-vijf-maatschappij". Dat heeft geen betrekking op nieuwe werken maar het duidt op het regeringsbeleid tot loontoevoeging waarin opslagen dit jaar tot zes procent beperkt zullen worden, en volgend jaar tot vijf procent. Dat programma krijgt zo langzamerhand het karakter van de vaste vrijwillige bijdragen die U zich nog wel herinnert. Vrijwillig ja, maar er staat wel een dikke stok achter de deur. Firms die niet meewerken kunnen wel eens onverwacht bezoek krijgen van de fiskus, en hoeven vooral niet in Ottawa aan te kloppen voor subsidie.

• Een parlementaire commissie rapporteerde in 1977 aan de Kamer over het gevangeniswezen in Canada. Dat was nu bepaald niet een vriendelijk stukje werk, het toonde integendeel de vele mistoestanden in onze gevangenissen. De waarschuwing kwam naar op het feit dat wie wind zaait, maar klaar moet zijn om storm te oogsten. Die storm brak los van de week in een gevangenis voor zware jongens bij Montreal. Drie ciplers kwamen om het leven, en twee gevangenen pleegden zelfmoord. De minister verantwoordelijk voor het gevangeniswezen, Robert Kaplan, mocht dan wel zeggen dat het een geïsoleerd geval was. Ik geloof dat niet. Er zit iets fout in onze gevangenissen en er wordt nog steeds wind gezaaid.

• Er was een interessant geval voor de rechter hier in Ontario. Een schrijver beklaagde zich over het feit dat zijn vrouw hem niet met rust liet in zijn studeerkamer. Hij vroeg nu de rechter om zijn vrouw de toegang tot zijn studeerkamer te ontzeggen. Volgens de nieuwe wet op familie-aangelegenheden is dat mogelijk, en de rechter bepaalde inderdaad dat mevrouw Sroka niet langer haar man lastig mocht vallen in die studeerkamer. Daar zit wel wat in nietwaar? Jammer dat dat jaren geleden niet mogelijk was. Toen had ik drie teenage dochters in huis en als die wet toen geldig was geweest had ik via de rechtbank tenminste „sochtends voor vijf minuten de badkamer voor mij zelf kunnen reserveren. Ik heb mijn studeerkamer in de kerk, en heb dus op het ogenblik de rechter niet nodig. Enfin mijnheer Sroka kan nu rustig zijn boeken schrijven waarvan helaas nog geeneen gepubliceerd is.

• Wie boter op zijn hoofd heeft moet alsjeblieft niet in de zon gaan staan. Maar dat spreekwoord lapt de posterij aan de laars en tastte eens even voor \$200.000,- in de beurs die besteed werden aan een reclame aktie waarin ons wordt meegedeeld hoe goed de post wel werkt in Canada. En ik moet eerlijk zeggen dat er de laatste tijd geen klachten zijn geweest over te late persoverzichten. Maar om daar nou \$200.000,- aan te spenderen wordt wel een beetje grijs, vindt U niet? Enfin misschien krijgt Calvinist Contact er ook nog wel een advertentie van.

• Even roddelen! Die mijnheer Habib die zo heen en weer reist om „vrede in het Midden Oosten te bewerkstelligen" blijkt van twee walletjes te eten. Hij staat niet alleen in dienst van de Amerikaanse regering maar geniet ook bijverdienste van een firma in California die dik zaken doet met de Arabieren. Dat zit ook niet helemaal zuiver. Het blijkt trouwens wel dat diezelfde firma nog heel wat meer kontakten heeft in het kabinet van President Reagan.

Carl D. Tuyl

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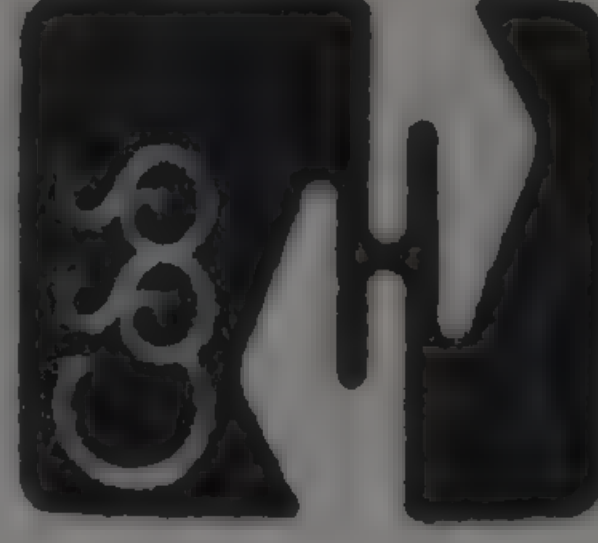
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De doodlopende weg van apartheidspolitik 1



WERK VER VAN HUIS: Veel zwarten in Zuid-Afrika moeten vaak thuislanden verlaten om werk te krijgen.

Apartheid als een „afgodische nationale cultus"

Toen Dr. J. Verkuyl een open brief schreef aan Minister-President Botha van de Republiek Zuid-Afrika, reageerden professors van Die Hammanskraalse Teologiese School in een open brief dat in het Gereformeerd Weekblad verscheen. Dr. Verkuyl's antwoord daarop volgde in het G.W. van 4 juni. Deel een ervan is hier in deel weergegeven.

Waarde collegae,

Uw open brief aan mij ten antwoord op mijn open brief aan de Minister-President van de Republiek Zuid-Afrika heb ik gelezen en overwogen. Ik stel het felt dat u publiek reageert op hoge prijs. Vaak zijn „dialogen" tussen mensen uit Nederland en uit Zuid-Afrika monologen, waarop geen weerwoord komt. Dat u de moeite hebt genomen om publiek te antwoorden en dat u dat hebt gedaan op zo eerlijke wijze en met een beroep op onze gezamenlijke verbondenheid in het geloof in Christus is een niet alledaags gebeuren.

U neemt het mij kennelijk kwalijk dat ik de ideologie en praktijk van de apartheid een „afgodische nationale cultus" noem. Ik ben en blijf van mening dat mijn bewering in overeenstemming is met de waarheid en dat het onjuist zou zijn die bewering terug te nemen.

Bij de bestudering van linkse en rechtse staatsideologieën in de huidige wereld is het mij altijd opgevallen dat vele van deze ideologieën een pseudo-religieus karakter dragen, dat ze vaak surrogaatreligies zijn, vormen van afgoderij. Ik heb dat reeds jaren geleden uitgewerkt in mijn boek *De boodschap der bevrijding in deze tijd*, in de *Inleiding in de nieuwere zendingswetenschap*, in *Breek de muren af*, enz.

Onlangs heeft prof. dr. B. Goudzwaard op treffende manier dat ook uiteengezet in

zijn onthullende boek *Genoodzaakt goed te wezen*, dat ik u kan aanbevelen.

De ideologie en praktijk van de apartheid is een schoolvoorbeeld van zulk een pseudo- of surrogaatreligie. Het typerende van een religie is dat een religie een cultus-object heeft, dat ze eigen „openbaringsbronnen" aanbiedt, dat ze een eigen „credo" en dogmatiek en ethiek en een eigen „rechtssysteem" opbouwt, dat ze eigen rituelen en liturgieën ontwikkelt.

Voorbeelden van zulke pseudo-religieuze ideologieën hebben we in Europa gezien bij de opkomst van het nationaal-socialisme en we zien en beleven zulke pseudo-religieuze trekken in het communisme, dat ook een eigen cultus-object heeft, eigen „openbaringsbronnen", een eigen credo, een eigen dogmatiek, een eigen moraal en eigen rituelen enz. heeft ontwikkeld.

De apartheidsideologie draagt ook zulke surrogaatreligieuze trekken. Ook al proberen de aanhangers ervan steeds meer te benadrukken dat deze ideologie „slechts" een complex van pragmatische oplossingen bevat, het pseudo-religieuze karakter ervan laat zich niet ontkennen. Het dienen van de God en Vader van Jezus Christus wordt in uw kring syncretistisch vermengd met het dienst van een nationaal godje, dat het product is van de

drang tot behoud van „eigen identiteit". De feiten van de bijbelse heilsgeschiedenis worden vermengd met de „heilsfeiten" van de nationale geschiedenis der blanke Afrikanen. Het „credo" van de christelijke kerk wordt vermengd met het „credo van de Afrikaner".

De Broederbond wordt tot een „ecclesia in ecclesia" (kerk in de kerk), dat de ideologische orthodoxie bevestigt. Deze ideologie vormt een eigen ethiek, waarin het zelfbehoud van de eigen groep overhoofd ligt met de elken van recht en naastenliefde voor allen. Deze ideologie levert eigen „vijandbeelden" en „verraderbeelden", waarin alles wat niet met haar „samenstemt" tot „vijand" wordt verklaard en „communistsch" wordt genoemd. Deze ideologie is de boog in de hand van de politieke boogschutters om die „vijanden" en „verraders" dodelijk te treffen. Deze ideologie levert ook een eigen „rechtssysteem", waarin de rechten van de blanke minderheid verabsoluteerd worden en waarbij politiek en justitie dienstbaar worden gemaakt aan het blanke zelfbehoud. Deze ideologie heeft haar eigen rituelen, o.a. rondom het „Voortrekkersmonument" en bij de nationale herdenkingen zoals die bij de „bloedrivier".

Ook deze ideologie heeft de tendens om het gehele leven der volgelingen te kneden, te drillen, gelijk te schakelen, te richten. Ze is een instrument der zelfhandhaving.

Toen de Nationale partij ontstond, putte ze uit de troebelen nationaal-socialistische bronnen. Ook al wordt dat nu gecamoufleerd, de fascistische achtergrond van deze ideologie komt in elk onderdeel van deze ideologie en praxis te voorschijn.

Kortom: deze ideologie is een vorm van racistische afgoderij. Dat zeg ik niet als solist. Dat zeg ik in overeenstemming met de Raad van Kerken in Zuid-Afrika, met de „boodschap tot die volk van Suid-Afrika" van die Raad, met de statemen van de wereldkerk. Sommige profetische figuren uit uw eigen Afrikaner gemeenschap hebben dat ook herhaaldelijk gezegd en u gewaarschuwd.

Goudzwaard heeft in zijn bovengenoemde boek deze afgoderij *de zondeval* genoemd van het Afrikaner volk en voegde daaraan toe:

„Een boetedoening tegenover de zwarte bevolking, waarna men zich met de zwarte leiders aan de rondetafel schikt is de enig-reële uitweg. Na vier bezoeken aan Zuid-Afrika in de laatste jaren is dat mijn vaste overtuiging" (pag. 46/47).

Mijn vraag aan u is: Waarom iulst u niet naar deze waarschuwende stemmen en waarom probeert u deze waarheid steeds weer te ontwijken en tegen te spreken?

Classified Advertising

CLASSIFIED RATES

Births \$15.00
 Marriages & Engagements \$18.00
 Anniversaries \$21.00
 Obituaries \$19.00
 Notes of Thanks \$15.00

All other one-column classified advertisements: \$5.00 per column inch with a minimum of \$7.50. For letter under box number, \$5.00 extra.

Calvinist Contact will not be responsible for any errors due to hand-written or phoned in advertisements.

Tear sheets will be mailed only upon request.

Calvinist Contact

99 Niagara St., St. Catharines
 ON L2R 4L3, (416) 682-8311

THANKS

BINNEMA: We wish to express our heartfelt appreciation for the many congratulations received from friends all over Canada. A special thank-you for our children and grandchildren and the congregation of Telkwa, who made our 35th wedding and ministerial anniversary days to remember with gratitude.
 Rev. and Mrs. J.H. Binnema, Telkwa, BC

VROOM: We are sincerely thankful to everyone for your visits, letters, cards, flowers, donations, prayers and words of sympathy during the illness and death of our dear father and husband, Onne Vroom. The kindness and concern shown is a treasure in our hearts and a testimony of the love of God.
 Mrs. K. Vroom and family.

BIRTHS

DOUMA: Great is the Lord's goodness!

Bob and Alice Douma (nee Zwiler) gratefully announce the birth of their fourth child, ALICIA MARLENE. Born July 20, 1982. A sister for Beth Ann, Julie and Kristie Joy.
 R.R.#3, Wellandport, Ont.

KEESMAAT: With joy and thankfulness to God, the creator of life, Len and Irene are happy to announce the birth of their daughter, ELIZABETH FRANCINE, born July 13, 1982, weighing 8 lbs. 5 oz. A little sister for Sylvia, Valerie, and Jennifer. Elizabeth is the 19th grandchild for Mr. and Mrs. Arle Keesmaat and the 8th grandchild for Mr. and Mrs. Herman Vander Munnik.
 Address: 126 Stone Church Rd. W., Hamilton, ON L9B 1A3

KIERS: Alfred and Ann were richly blessed by the Lord on July 16, 1982, with the birth of our first born, a healthy baby girl whom we have named KARI ANN, weighing 6 lbs. 13 oz. She is the first grandchild for Mr. and Mrs. John Kiers and second for Mr. and Mrs. Bert Van Soelen, both of Wellandport, Ont.
 Old River Rd., R.R.#3, Wellandport, ON L0R 2J0

VANDERKWAAK: Hallelujah! We received with joy, a gift of life, our son, REUBEN LEENDERT, born July 2, 1982. Grandparents: Mr. and Mrs. Leendert Vanderkwaak of Terrace, BC, and Mr. and Mrs. Floyd Veenstra of Racine, Wisconsin.

Lloyd and Vicki Vanderkwaak and sister Kristin (3) and brother Nicholas (1 1/2).
 4600 Victory Ave., Racine, Wisc. 53405

Subscription Discount

A one-year subscription for only \$5.00 to all newlyweds whose marriage announcement appears here with future address.

BIRTHS

VAN KEMPEN: "Praise God from whom all blessings flow."

Thankful to God, the creator of all life, we rejoice in the birth of our son, JOSHUA HERMAN, born July 16, 1982, weighing 9 lbs. 6 1/2 oz. Little brother for Danielle and Nathaniel; 7th grandchild for Mr. and Mrs. George Van Kempen, Oak Park, Illinois and 15th grandchild for Mr. and Mrs. A. De Vries, Hamilton.

George and Joan (nee Louter) Van Kempen, 82 Alpine Ave., Hamilton, ON L9A 1A6

WERKHOVEN: John and Carolyn thank God for the safe arrival of their daughter, JACLYN ANNE, born July 19, 1982. Proud grandparents are Mr. and Mrs. J. Werkhoven of Brampton and Mr. and Mrs. J.C. Leese of St. Catharines.

P.O., Grand Valley, Ont.

MARRIAGES

BRINK-VAN DAM: Mr. and Mrs. Klaas Brink of Bentley, Alta. and Mr. and Mrs. Harry van Dam of Calgary, Alta., would like to announce the marriage of their children, KATHLEEN and BRIAN. The wedding took place, on Friday, July 30, 1982, at 2:30 p.m., at Lacombe First Chr. Ref. Church (Woodybrook). Rev. G. Hearsink officiated.

Address: Box #1223, Rimbey, AB T0C 2J0

DYKSTRA-VANWEERDEN: Grace and Gerben Dykstra and Gerda and John Van Weerden, are happy to announce the forthcoming marriage of their children, LAVERNE GRACE and PETER WILLIAM. The wedding ceremony will take place, the Lord willing, on August 13, 1982, at 7 p.m., in the Trinity Chr. Ref. Church of Edmonton. Rev. M. Pool officiating.

Future address: 008-144 Harrow Circle, Edmonton, Alta.

FEENSTRA-MUIZELAAR: Mr. and Mrs. Wm. Feenstra of Wyoming, Ont., and Mr. and Mrs. Hains Muizelaar of Bowmanville, Ont. are pleased to announce the forthcoming marriage of their children, JENNY ARLENE and SIMON. The ceremony will take place, the Lord willing, on Saturday, August 28, 1982, at 3:00 p.m., in Zion Chr. Ref. Church of Oshawa, Ont. Rev. P. DeHaan officiating.

Future address: 81 Connaught St., Oshawa, Ont.

KLOMPS-VANDERLAAN: Rev. and Mrs. John G. Klomps of 3351 Hornbeam Cree. #93, Mississauga, Ont., are happy to announce the forthcoming marriage of their daughter, JANE MARIE to JOHN PETER, son of Mr. and Mrs. R. Vanderlaan of 26 Bruceville Ave. W., Hamilton, Ont. The wedding will take place, D.V., at 3:00 p.m., on August 28, 1982, in the First Chr. Ref. Church, 181 Charlton Ave. W., West, Hamilton, Ont. The father of the bride will be officiating.

Future address: 2360 Bonner Rd., Apt. #1409, Mississauga, ON L5J 2G7

LOS-WIERENGA: Mr. and Mrs. Matthew Los are pleased to announce the forthcoming marriage of their youngest daughter, KAREN DIANE, to PHILIP JOHN, son of Mr. and Mrs. Lambert H. Wierenga. The ceremony will take place, D.V., on Saturday, September 4, 1982, at 1:30 p.m., in the West End Chr. Ref. Church. Rev. G.H. Pols officiating.

Future address: 10819 - 149 St., Edmonton, Alta.

MARRIAGES

MACDOUGALL-ZANTINGH: Mr. and Mrs. Alex MacDougall of Smithville, Ont., are pleased to announce the forthcoming marriage of their daughter, JANET to HENRY, son of Mr. and Mrs. Joe Zantling of Smithville, Ont. The wedding will take place on August 7, 1982, at 2:30 p.m., D.V., in the Chr. Ref. Church of Smithville. Rev. John Zantling officiating.

Future address: R.R.#3, Wellandport, ON L0R 2J0

RUTTERS-ENGELAGE: Mr. and Mrs. Evert Rutters of Everett, Ont., are pleased to announce the forthcoming marriage of their daughter, NELLY to FRANKLIN JOHN, son of Mr. and Mrs. Frank Engelage of Grimsby, Ont. The wedding will take place on August 28, 1982, at 2:30 p.m., D.V., in the Mountainview Chr. Ref. Church, Grimsby, Ont. Rev. H. VanderPlaats officiating.

Future address: 14 Ontario St., Grimsby, ON L3M 3G9

VANDER ZWAAG - ROZENDAL: Mr. and Mrs. H. Vander Zwaag of Vernon River, PEI, are glad to announce the forthcoming marriage of their daughter, RENNIE to SIMON, the son of Mrs. Tina Rozendal (nee Apperloo) and the late Mr. Simon Rozendal of North Milton, PEI. The wedding will take place, D.V., on August 7, 1982. Rev. G. Martin will officiate the ceremony, which will begin at 2:30 p.m., at the Chr. Ref. Church, Charlottetown, PEI.

VANZEUMEREN-BRON: Mr. and Mrs. John VanZeumeren of Truro, NS, are happy to announce the forthcoming marriage of their eldest daughter, BRENDA JOANNE to ALLEN JOHN, son of Mr. and Mrs. John Bron of Mount Brydges, Ont. The ceremony will take place, D.V., on Friday, August 20, 1982, at 4:00 p.m., in the John Calvin Chr. Ref. Church in Truro, NS. Rev. Bernard Bakker officiating.

Future address: 67 Moore Park Cres., Georgetown, ON L7G 2T5

VEENSTRA-DEJONG: "Love bears all things, believes all things, hopes all things, endures all things" (1 Cor. 13:7).

Mr. and Mrs. Johannes Veenstra of Cornwall, and Mr. and Mrs. Stewart DeJong of Chesterville, are pleased to announce the forthcoming marriage of their children, SHELLEY and GARRY. The wedding will take place, D.V., on August 21, 1982, at 6:00 p.m., in the Immanuel Chr. Ref. Church of Cornwall. Rev. S. Sietsema officiating.

Future address: R.R.#1, Chester-ville, ON K0C 1H0

VROOM-RAUWERDA: It is with joy and thanksgiving, that the marriage is announced of, PEGGY ANN to DERRICK JAMES. The ceremony will take place, the Lord willing, on August 7, 1982, at 3 p.m., in the Ebenezer Chr. Ref. Church, in Jarvis, Ont. The Rev. James Tuininga officiating. Peggy is the daughter of Mr. and Mrs. George Vroom, of R.R.#2, Waterdown, Ont., and Dick is the son of Mr. and Mrs. Kenneth Rauwerda, of Jarvis, Ont.

Future address: 99 Main St., Jarvis, Ont.

ZEE-HAWTIN: Mr. and Mrs. George Zee of Red Deer, Alta., are pleased to announce the forthcoming marriage of their daughter, EBELINE (EVELYN) to Wing Commander JOHN D. HAWTIN R.A.F., son of Mr. and Mrs. Jack Hawtin of Conover, England. The ceremony will take place, the Lord willing, on August 28, 1982, at 2 o'clock in the Red Deer Chr. Ref. Church. Rev. N. Knoopers officiating.

Future address: 38 Plevna Rd., Hampton, Middlesex, England.

ANNIVERSARIES

Vlaardingen 1947 Action 1982

"I am the way, the truth and the life; no one goes to the Father except by me" (John 14:6).
 With these words our parents,

CASEY and CO BOSS (nee Maurits)

were united in marriage 35 years ago.

We thank the Lord for the many blessings they have received over the years. We pray he may grant them many more happy and healthy years together.

Love and congratulations from your children and grandchildren:

Siebe & Mary Vandermeer; Joy, Wes, Rosanne — Caledon

Henry & Jackie Hesselink; Bill, Tim, Steven — Acton

Janet Boss — Guelph

Archie Boss — Acton

Jim Boss — at home

Arlene Boss — at home

Home address: R.R.#4, Acton, Ont.

1957 August 21 1982

With joy and thankfulness to our Lord, we are happy to announce the 25th Anniversary of our parents,

HARRY (Harm) and GRACE (Geertje) HAMMING (nee VanderLaan)

We thank God for the many blessings they have received and we pray that the Lord may bless them with much love, happiness and health for many years to come.

With love and congratulations from your children and grandchildren:

Jacob & Ann Hamming

Martin & Carolyn Hamming; Alicia Margaret & Harold Vandermeer; Christina

Open house August 21, 1982, at the family residence, from 1 - 4 p.m.

Home address: R.R.#8, Jerseyville Rd., W. Brantford, ON N3T 5M1.

1957 August 10 1982

"Unless the Lord builds the house, its builders labor in vain. Unless the Lord watches over the city, the watchmen stand guard in vain" (Psalm 127:1).

REV. PETER and MARRIE KRANENBURG (nee Quartel)

We thank and praise the Lord for the house that He has covenantally built in the marriage of our parents.

It is our prayer that the Lord may uphold and keep them for many more years to come.

Congratulations and love from your children and grandchildren:

Liz & Rob Bronsveld; Rachel — Brampton

Henry — Grand Rapids

Janette — at home

Yvonne — at home

Renita — at home

Home address: 259 Albion Rd., Rexdale, ON M9W 3P1.

1937 August 1982

JOHN and JOANNE VANDER STOEP (nee Zagwaard)

Thankful for the many blessings received, we will celebrate our parents' 45th Wedding Anniversary on August 12, 1982, D.V.

May the Lord give you many more healthy, happy years together.

With love and congratulations from your family:

Hans & Alice Vander Stoep; Laura, John, Stephen — Freeton, Ont.

Henry & Sherry Vander Stoep; Michael, Trish, Robert, Roger — Freeton, Ont.

Ida & Albert Vander Veen; David, Lisa, Grant — Burlington, Ont.

John & Bonnie Vander Stoep; Kristen, Kenny — Millgrove, Ont.

Home address: 2067 Prospect St., Apt. #602, Burlington, Ont.

1982

ANNIVERSARIES

Thunderbay, Ont. Edmonton, Alta. 1957 1982

We are happy to announce that D.V., on August 23, 1982, our parents,

MATTHEW and CHRISTINE LOS (nee Fernhout)

will celebrate their 25th Wedding Anniversary. May God grant them many more blessed and happy years together.

With love from their children:

Arlene & Sandy McPherson Gerald

Karen & Phil

Brian & Carmen

Rick

Raymond

David

Home address: 10819 - 149 St., Edmonton, AB T5P 1M4.

OBITUARIES

On July 22, 1982, after a short illness, the Lord took unto himself our dearly beloved husband, father, grandfather and great-grandfather,

BINNIE KLOOSTERMAN at the age of 78.

Dear husband of Aalke van der Meer.

"My flesh and my heart faileth but God is the strength of my heart and my portion for ever" (Psalm 73:26).

Funeral services were held on July 26, 1982, in the Bethel Chr. Ref. Church in Newmarket, Ont. Rev. S. van der Meer officiated.

John & Margaret Kloosterman — Oshawa

Charles & Marlon Kloosterman — Uxbridge

Ron & Edith Kloosterman — Uxbridge

Harold & Patricia Kloosterman — Newmarket

grandchildren and great-grandchildren.

Na een kortstondige ziekte is van ons heengegaan onze lieve en zorgzame vrouw, moeder en oma,

WILHELMINA UITERDIJK-V. SLOOTEN

op de leeftijd van 70 jaar.

"Wie overwint, ik zal hem een witte steen geven en op die steen een nieuwe naam geschreven, welke niemand weet, dan wie hem ontvangt" (Openb. 2:17).

H. Uiterdijk — Andijk

D.A. v.d. Leek-Uiterdijk, C. v.d. Leek — St. Catharines

J. Gritter-Uiterdijk, E. Gritter — Lacombe

D.H. Uiterdijk, E.G. Uiterdijk-v. Egdom — Andijk

W.A. v.d. Haar-Uiterdijk, A.J. v.d. Haar — Bovenkarspel

T. Uiterdijk, A.P. Uiterdijk-Karremans — Andijk

A. Doef-Uiterdijk, W.J. Doef — Plainfield

P.E. v. 't Wout-Uiterdijk, P. v. 't Wout — Tiel

J.H. Uiterdijk — Amsterdam en kleinkinderen

1619 VH Andijk, 14 juli 1982.

Rose Precoestraat 14.

De begrafenis heeft inmiddels plaatsgevonden.

"For we know that if the earthly tent we live in is destroyed, we have a building from God, an external house in heaven, not built by human hands" (2 Cor. 5:1).

On July 17, 1982, the Lord in his mercy called home our dear brother, brother-in-law and uncle,

ANTHONIE JOHANNES UIJL at the age of 60.

Leen & Cor Van Rooijen — Sarnia

Adri Uijl — Blyth

Dirk & Corrie Uijl — Nieuwerkert (Neth.)

nephews & nieces

Hymn no. 378 "But, I know whom I have believed."

Home address: R.R.#2, Clinton, ON N0M 1L0

Share your news with the C.C. family!

Classified Advertising/Events

COTTAGES

Little Europe Resort

Bracebridge, Muskoka
Voor een gezellige vakantie met de
Hollandse gezelligheid. Cottages te
huur tegen redelijke prijzen. Uit-
stekende kampeer-, zwem- en vis-
gelegenheden, (ideaal voor groepen-
kampen). „Little Europe” vindt u
8 mijl ten oosten van Highway 11,
aan de Muskoka Rd., No. 4,
voorheen VanKoughnet Road, onge-
veer 7 mijl ten noorden van Graven-
hurst en voorbij de Muskoka Air-
port, Plm. 35 mijl van de Chr. Ref.
Church in Orillia.

R.S. BAKEMA

Telephone: (705) 645-2738

If you are looking for a nice, quiet
place to spend your holidays, we
have 10 cottages to accommodate
you. Sandy beach, safe swimming,
and boating, spacious grounds, and
most of all good fishing and modest
prices. For more information call or
write:

Sandy Bay Cottages,

R.R.#1, Hastings, ON K0L 1Y0
or phone: (705) 696-2951

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Clinton, ON

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Specializing in farms

Dairy, poultry, swine, beef, sheep,
general and cash crop farms avail-
able.

PETER DAMSMA

R.R.#5, Clinton ON

Phone: (519) 482-9849

Bible study

Amos, Hosea
and Joel

**Prophets of Doom in an Age of
Optimism**, V. Kerry Inman, Great
Commission Publications, Phila-
delphia, Penn., 1978; 134 pp.,
\$3.95. Reviewed by John Ker-
sies, Sarnia, ON

From the title of
the book one might
wrongly assume
that this book deals with
contemporary "prophets of
doom." This is not at all the case.
The book is really a study on the
Old Testament prophets Amos,
Hosea, and Joel.

Inman's book is a solid study
which I think will prove to be
helpful to individuals and groups
that desire to study these inter-
related prophecies in an intensive
way. The study comes complete
with appropriate maps, drawings,
as well as questions for review
and discussion. Three appendices
are added for further elucidation
on a few items.

Inman consistently elaborates a
two-fold emphasis: an attempt to
understand the prophecy in its
redemptive-historical context,
and an attempt to understand the
passage in the light of the New
Testament revelation.

In the closing chapter, Inman
compares the approach of the
New Testament authors to the
Old Testament biblical prophecy
to that of many modern day
preachers. He correctly singles
out two modern day approaches
to prophecy: "to teach ethics to
enable us to discuss right from
wrong," and "to predict the
events of the last days." Inman
concludes that "if we look again
carefully at the use the New
Testament preachers make of the
Old Testament, it is always
directly related to the coming of
Christ." To which I say: "Right
on, Mr. Inman!" If someone
employs such a use of Old
Testament prophecy, he is certain-
ly in good company.

An event in C.C.'s "Calendar of Events" is
one of the best ways
to inform your community!



William R. Rang

Skylights

Unearned real estate

It has been said that every Canadian dreams of
owning some real estate. Those who saw their dream
fulfilled now struggle with upkeep, repairs, and taxes.
The unhappy ones are suffering from high mortgage
rates and many of them do not know whether they can
continue to afford the Canadian dream.

I belong to the happy ones that possess more than one
piece of real estate. The one right here in Dunnville
keeps me quite busy and worried. The other piece,
however, is worry free. It was given to me and I have a
clear title to it. Mind you, it cost enough, but the
expense was not mine. It is tax-free, too. Since the title
to it is not transferrable, I do not have to worry about
that the government will take it from me or that others
will snatch it away in case my financial affairs run into
trouble.

There is a home on the property that never needs
repair or any form of maintenance. It's there for pure
enjoyment. There are many homes like mine and I know
some folks who live there. There are also future
residences for my dear ones. My dad's place is not far
from mine, and I have been guaranteed that the
Apostle Peter and King David live in the same
neighbourhood.

There are thousands of others whose lives I have
become acquainted with and whom I have as yet never
met. That will make for fascinating visits later. Good
thing that in that place I will not be bound by time. In
fact, I will not even get a day older. I will not need OHIP
and the medical profession will not be known. That also
gives Doctor Luke lots of time to make friendly visits
without his black bag.

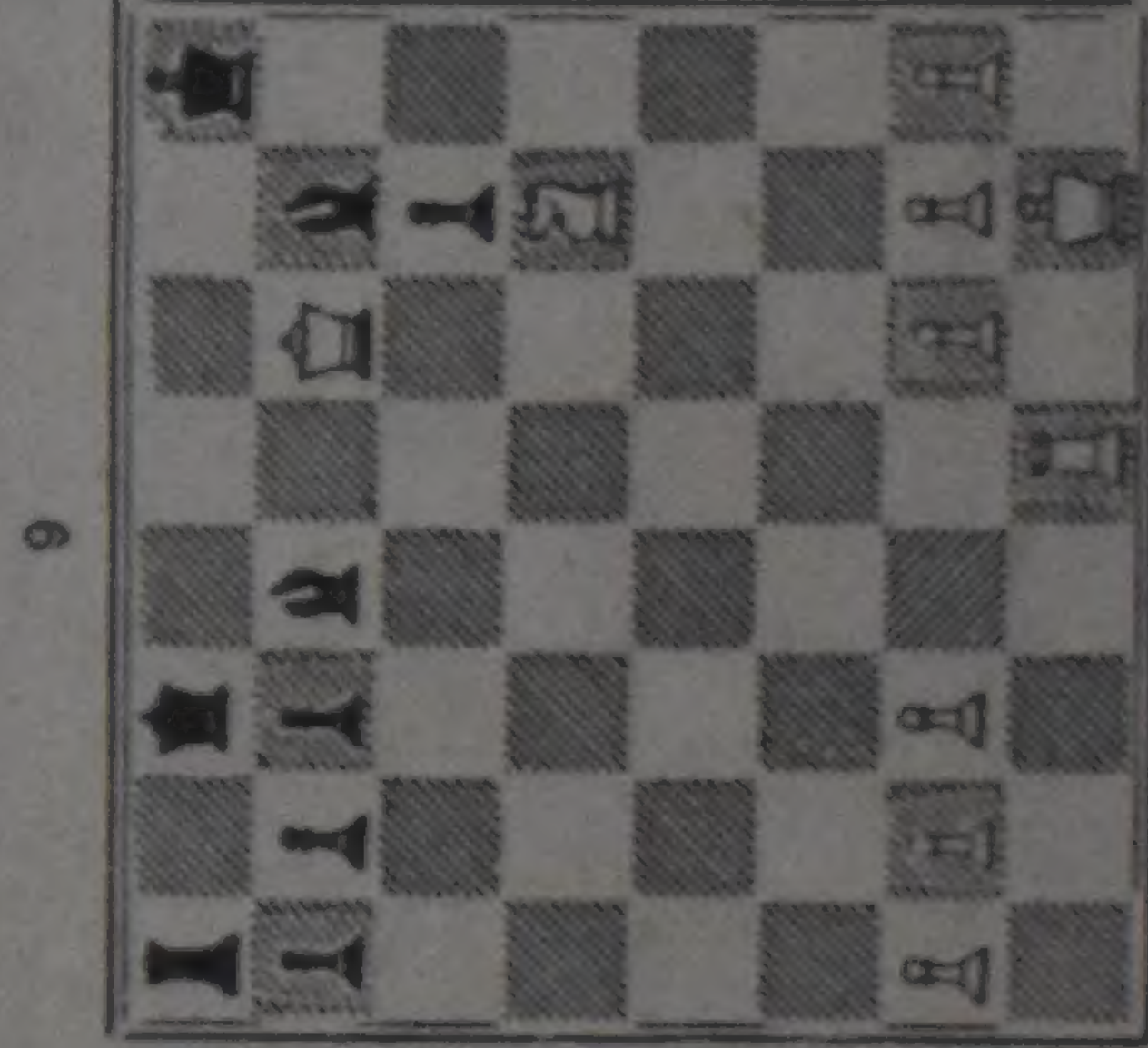
The nicest part of it all is that my most precious
friend lives there. When I leave my Canadian piece of
real estate for the last time, He will stand at the door of
my home-among-the-mansions and open the door for
me. After all, He paid for the place.

I hope that you will be my neighbour.

LET'S PLAY CHESS

Editor: Pete Loyer

Do you remember the game between the two ex-world
champions Tal and Petrosian, published in the March 19, 1982
Calvinist Contact? You were asked whether you could find a win for
White in this position:



It isn't as easy as it looks because Black has B-B4 as a defense to
QxP threat, Q-R7 mate and Q-KB1 as a defense to R-K7 threat QxB
mate. The answers: 1. QxP, B-B4; 2. N-B7 ch., K-N1; 3. N-R6 ch.,
K-R1; 4. NxR, Q-B1; 5. R-K7, R-Q8; 6. P-KR3 will finally assure the
victory. The other way is similar: 1. R-K7, Q-KB1; 2. QxP, B-B4; 3.
N-B7 ch., K-N1; 4. N-R6 ch., K-R1; 5. NxR, R-Q8; 6. P-KR3.

The position shown each month quite often shows similar play,
but then only one White move will work. The problems concern
themselves with the quickest way to mate. The correspondence
games allow you to generate your own exciting combinations. Have
you ever thought of joining us?

10TH SINGLES FELLOWSHIP DAY

Single adults; Widows; Widowers; and Single parents.

Saturday, September 18, 1982

Woodland Chr. Highschool, Breslau, Ont.

Cost \$22.00

Singing; Workshops; Speaker; Social activities.

Register before September 4, 1982

c/o 11 Wilkins Dr., Kitchener, ON N2E 1S7

Make cheques payable to Single Fellowship.

WYOMING

1958 25th Anniversary 1983

John Knox Christian School

The Anniversary Committee is looking for information in the form of
anecdotes, pictures, etc. which may be used in a booklet. We would like
to hear from former principals, teachers, board members, and society
members.

Please send your material to:

William Hordyk,

Box 81, Wyoming, ON N0N 1T0

Attention all Ontario Cadet and Calvinette counsellors

The Quinte and Pine Ridge cadet councils invite you to attend the
All-Ontario Rally on October 1st and 2nd at the Holiday Inn in
Oshawa.

The rally will feature Rev. Al Harvey of Welland, speaking on the
theme,

"Onward with Christ."

Also featured are various workshops, entertainment and a banquet.

Registration forms are available from your head counsellor.

See you there!

Calendar of events

Oct. 1-2 Quinte and Pine Ridge cadet councils invite you to
attend the All-Ontario Rally at the Holiday Inn in
Oshawa.

Sept. 18 10th Singles Fellowship Day at Woodland Chr. High-
school Breslau, Ont.

Aug. 2-4 Lakewood Christian Conference Grounds Programme.
Aug. 2 - 8 Rev. Wm. Renkema, Aug. 9 - 15 Back to God
Hour, Aug. 16 - 22 Rev. Alfred Luke, Aug. 20 - 22 Youth
Weekend, Aug. 23 - 29 Rev. A. van Eek, Aug. 30 - Sept. 4
Bible Week.

Aug. 13-16 American Scientific Affiliation annual meeting at Calvin
College; college biology professors workshop Aug. 12
and 13.

Aug. 10-12 Christian Schools International annual convention in
Ottawa at Carleton University.

Aug. 14 Frisian Picnic beginning at 10:30 a.m. at Crystal Park.

Aug. 13-17 The 1982 North American Young Calvinist Convention
is being held at the University of Guelph. The conven-
tion's theme is "Bloom With Joy."

Aug. 15 The Young Calvinists invite you to their outdoor Sunday
evening worship service in the University of Guelph's
stadium at 7:30 p.m., weather permitting.

Aug. 21 500 - 700 p.m. Tenth Anniversary - Celebration of Lambton
Christian High School in Sarnia, Ont. First Annual Beef
B.B.Q. at Lakewood Chr. Conference grounds (R.R.#5,
Forest). Costs \$6.50 adults; \$3.50 under 12 yrs; free under 5.
Evening program included. Present and former students,
members, teachers or supporter cordially invited! Spon-
sored by L.C.H.S. Ladies Aux. For tickets and information
(outside of Lambton County), call 338-3577.

Sept. 2-13 Harry Houtman of Christian Stewardship Services will be
in Alberta, available for personal visits and public presen-
tations.

Sept. 4 Van Schepen Reunion at Pinehurst Park, Highway 24A,
Ayr, Ont. Coffee will be ready at 10:30 a.m.

Sept. 22-25 Racom Tours with a Purpose, \$150.00. Deadline July 30
or when full. (See ad for more details).

Sept. 25 25th Annual Convention of the Ontario Chr. Ref. Sunday
School Teachers' Association in the Immanuel Chr. Ref.
Church, Hamilton and the Hamilton District Christian
High School; 9:00 a.m. Registration; 10:00 a.m. Rev. A.
Kuyvenhoven speaks; 1:00 p.m. and 2:45 p.m. workshops;
5:00 p.m. banquet.

Sept. 13/82 - Training for Evangelism seminars.

March 18/83

Oct. 13-21 The Canadian Home Bible League missionary tour to
Mexico. See ad on page 3 for further details.

Oct. 28, 30 Western Regional Conference on Liturgy and Music, Dr.
Bert Polman, main speaker; workshops. Location: Third
Chr. Ref. Church, 14323 - 107A Ave., Edmonton, AB; phone:
(403) 455-1066.

Next Issue

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri. Aug. 6	Wed. Aug. 4	Fri. July 30 - 10 a.m.	Wed. July 28 - noon
Fri. Aug. 20	Wed. Aug. 18	Fri. Aug. 13 - 10 a.m.	Wed. Aug. 11 - noon
Fri. Sept. 3	Wed. Sept. 1	Fri. Aug. 27 - 10 a.m.	Wed. Aug. 25 - noon

Books

Medicine

To die or not to die

Good Life Good Death: A Doctor's Case for Euthanasia and Suicide. Dr. Christiaan Barnard, Prentice-Hall, 1980; 146 pp., \$9.95. Reviewed by Rev. Johan D. Tangelder, Strathroy, ON

M. We all have to die. Even doctors cannot prevent death. All that a doctor can do is to retard the process of dying.

What is dying? Dr. Barnard defines it as "the irreversible deterioration of the quality of a particular individual." Does everyone fear death? Dr. Barnard believes that it is only the living who fear death and not the dying, though there are expectations.

Barnard's father, a devout Dutch Reformed missionary in South Africa, didn't fear death. He was convinced that through death a person entered a better world. Dr. Barnard comments that those who believe in an afterlife have it much easier than those who have no belief in life after death. He, himself, has no deep convictions about the existence of a personal God. Life after death is a possibility he has not dismissed from his mind.

This provocative work by the world famous heart surgeon shows that he has never been able to shake the influence of his Christian upbringing. He flees from God into secularism, but he cannot escape Him. He struggles with the faith he learned about in his parents' home. He admits that his Calvinistic upbringing doesn't allow him to accept the idea of "free" abortion either.

Great changes have taken place in the methods of scientific achievement. Therefore, we are called to rethink many of our attitudes towards death and dying. When does death occur? When the heart stops or when the brain ceases to function? The U.S. courts have fairly consistently recognized and upheld brain death as the major criterion in the

determination of the moment of death.

What is the duty of the doctor? To give his patient a good life, though Dr. Barnard does not really give a definition of what he understands by "good life." The quality of life should be the controlling factor in deciding what to do with a patient with terminal illness. He advocates euthanasia. But his concept excludes mercy killing. Euthanasia is described as "a comfortable dying."

Dr. Barnard has practised passive euthanasia for years. He writes about the death of his mother: "... I gave instructions to the doctor attending my own mother in her last illness that she should receive no antibiotics nor be tube fed. At that stage, she was in her ninety-eighth year, suffering from her third stroke and unconscious with pneumonia."

Is active euthanasia permissible? Dr. Barnard confesses: "I have never practiced active euthanasia, for one reason only — it is illegal. But I have often stood at the bedside of a dying patient and realized the need for this service. 'What is one of the criteria in determining the basic conditions for active euthanasia? 'Where there is no more joy in living, no further hope of joy, and no wish to continue, then there can be little problem in arriving at a decision.'"

Dr. Barnard doesn't only advocate euthanasia but also suicide as a basic human right. Suicide should be an option that is always available to the individual. He says that: Society will need to refocus on suicide and see it not as a problem but as a legitimate course of action. The political will to legislate for such change often lags behind the necessity; but in the end, social pressures force the issue."

This is a thought-provoking book. Dr. Barnard makes a passionate, well reasoned, eloquent



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plea for the right of the individual to a good life and a good death.

However, I thoroughly disagree with him. We must say no to active euthanasia. We must respect life as a gift of God himself — from conception to the irrevocable brain death. Nobody has the right to evaluate a human being and decide upon his fate. Is life debatable and expendable? Someone has commented: "So long as it is someone else's," is suffering with dignity not a part of life?

Religion

Floundering faith in NA

The Gospel in America. Themes in the Story of America's Evangelicals; John D. Woodbridge, Mark A. Noll and Nathan O. Hatch; Zondervan/Mitchell, 1979; hc., 286 pp., \$9.95 (US). Reviewed by Rev. Johan D. Tangelder, Strathroy, ON

M. American Protestant theological emphasis has shifted during the post-World War II years. There had been changes in leadership and structures within mainline denominations and without. The social gospel, modernism and liberalism have lost their attraction for many church members and evangelicalism has gained rapidly in strength. Evangelical theology has grown more self-confident. Carl F. Henry, Harold Ockenga, John Warwick Montgomery and others have made evangelicalism intellectually respectable. Evangelical seminars have seen a great expansion in their student bodies and evangelism has gained in momentum and made its impact on high school and college campuses.

However, everything is not well within the evangelical camp. There is a spirited debate going on over the way evangelicals should relate to American culture and on the nature and authority of

enemy. Human death in the Christian faith has a penal character. Death is associated with Adam's fall into sin. Almost a century ago, the Scottish apologist Dr. James Orr wrote: "Death is an abnormal fact in the history of the race; and redemption is, among other things, the undoing of this evil, and the restoration of man to his normal completeness as a personal being." Dr. Barnard's book requires a well-worked out response by Christian ethicists.

Through the problem of suffering is complex — there are no simple answers — suffering has meaning. The Christian sees suffering in the light of the cross and eternity. For the modern pagan, death with dignity or dying with dignity invokes no reckoning with God and eternity. And the right to suicide is in flat contradiction to Scripture. God has exclusive ownership rights over mankind.

What is a good death? Death is never good. It is man's last

scripture. Evangelicals have not been able to break the secular stranglehold in the public educational system. They have also made little impact on the American legal system.

"We live in a culture dominated by the quest for immediate self-fulfillment, the pursuit of the 'good life,' and the avoidance of pain at all cost," say the authors. "In the midst of this culture and lack a deep sense of Christian history. Evangelicals have too often structured their churches to stroke rather than to ruffle these cherished assumptions. We have too easily tried to woo men to Christ by promising them a counselor to sooth all anxiety, a friend to give status and standing, and a guide to smooth any rough spots in the path ahead. Instead of calling men and women to re-orient their lives to God, contemporary Evangelicals have too easily made the gospel the answer to a set of questions that are faulty in the extreme, as if Christ were nothing more than the key to self-fulfillment."

The three authors have written out of the Reformed-Presbyterian-Baptist strain of Evangelicalism, with the purpose of giving the reader a better understanding of the complexities of evangelicalism and its place in American life. In the process of

explaining evangelicalism and its moral, political and intellectual manifestations, they have produced a descriptive history.

Bibliography and indexes of people, subjects and titles are provided for handy reference.

The Gospel in America traces the development of the American civil religion phenomenon, the change from Calvinism to the Arminian construction of the gospel, the influence of the frontier spirit on American theology, and the background and impact of the "de-Christianization" of America education. It presents an excellent evaluation of dispensationalism and the "everyone for himself and God for us all" American mentality.

I found the section on individualism a fine contribution to the understanding of voluntarism in America, the causes of schism, and bewildering denominationalism. Criticism is not withheld. I agree with the assessment that the Christian religion has become so popular today because it makes so few demands.

This is an important, interesting and stimulating examination of American evangelicalism to a deeper and fuller commitment to Christ, the Bible and the Church. To understand what is happening in evangelicalism today, this is the book to have in your library.

Theology

State of affairs of the theological enterprise

Theologians in Transition, edited by James M. Wall, Crossroad, McGraw-Hill Ryerson, 1981; pb., 207 pp., \$11.50. Reviewed by John Bolt, Redeemer College, Hamilton, ON

M. At the conclusion of each decade since the 1930s, the magazine *The Christian Century* has run a series of articles by

Marlin Marty, provide a very clear picture of the theological situation in our time.

Three themes dominate the essays: the concern about secularization and an awareness of the reaction to secularization by way of a resurgent fundamentalism, the growth of cults and Eastern religions; the preoccupation with religious pluralism and the question of Christianity's absoluteness; the emphasis upon liberalism and the class limitation of most theology done in the West.

What is most striking about this revealing series of autobiographical sketches is that the theological enterprise is presently in a state of flux and transition (note the title). No clear pattern is yet emerging. A number of competing currents have not yet produced a definable stream.

For those interested in becoming better acquainted with the current state of the theological enterprise, this volume is must reading.

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